¶ THE FIRST *part of the eight li-*

berall ſcience:

Entituled, Ars adulandi, **the** art of Flattery, with the con-**futation thereof, both very** pleaſant and profitable, deui-*ſed and compiled by*

Vlpian Fulwell.

(:)

His diebus non peractis,
Nulla fides eſt in pactis.

Videto.

Mel in ore, verba lactis
Fel in corde fraus in factis

Caueto.

Who reads a booke raſhly,
at randone doth runne,
Ye goes on his arant,
yet leaues it vndone.

¶ Imprinted at London,
by VVilliam Hoskins, **and are** to be ſolde at his ſhop ioyning **to the midle Temple gate,** within Temple Barre.

1576.

(.)

¶ A dialogue betwene the Author and his Muſe, as touching the dedication of this boke.

My friendly Muſe leaue Parnas hill a while, Author.
I craue thy ayde and counſaile now at nede:
Lende me thy laurell crowne to guyde my ſtild.
DRED driues my mind to doubt of lucky ſpeede.
May I be bolde this rude boke to addreſſe,
To her who is a mirror of worthyneſſe.

Bluſh not at all (thou daſtard) in this cace, Muſa.
Vnto the beſt, beſt welcume is good will,
Refraine thy doubts, and hope for fauours grace,
Giue me the charge to rule thy ruſty quill:
LEY all thy care vpon her curteſie:
Whoſe noble heart knowes all humanitie.

Thy wordes (my Muſe) ſome hope of hap doth yeld, Author.
But yet I feele a conflict in my breſt:
And whether part may win in me the feelde.
My ſtaggering doubt vncertaine yet doth reſt.
Before mine eyes a platforme doth appeare.
Of all her worthyneſſe as thou ſhalt heare.

If learning may lift vp her fame to ſkies,
Her laude is ſent vnto the higheſt throne:
If vertue vaunt, a loft her honor flies,
In godlines her like is rarely knowne.
For noble nature, and for curteſie,
What ſhould I ſaye, my pen cannot deſcrie.

May I not then be ouer fauſie deemd,
To make a match as this ſo farre vnfit:
May I haue hope my booke to be eſteemd,
That ſhewes not forth one dramme of ſkil ne wit.
Nay nay my Muſe, I am reſolude in mind:
My vndeſerts, ſhall ſlender fauour find.

Ah ſimple ſot, I cannot chooſe but ſmile, Muſa.
To ſee how thou doſt maſke in follies nett:

Thou ſeemſt abaſhed of thy homly ſtile.
Learne this of mee, and do it not forget,
Where learned ſkil her golden gifts do place:
God wil vnlearned ſhal finde fauours grace.

Where vertue keeps poſſeſſion of the breſt,
And godlines doth harbour in the heart,
Scorne is exilde, ſhee doth diſdaine deteſt,
From noble nature, fauour doth not ſtart.
Shun not to ſhew the fruites of thy good will,
No ſhame enſues where meaning is not ill.

The ſimple beaſt that feares the Lyons lookes,
Is fleſht at length by fauour once obtaynde:
Though (as thou ſayſte) vnſkilfull bee thy bookes,
Yet thou er this haſt fauours friendſhip gaynde.
The flower of fame. Her noble ſpouſe, thy booke did not diſdaine,
While in my breſt like ſkirmiſh did remayne.

Where Milde is firſt, Rede then what doth enſue,
Milde mindes are alwaies matcht with courteſie:
Dread not at all ſhe wil vouchſafe to viewe
Thy booke if thou approch with modeſtie
No tricke of loue or Venus wanton toyes,
Are herein pend, to feede fond louers ioyes.

If coy conſeite of curious eloquence,
Had fired foote within her learned mind:
Then were it time for thee to fly from hence,
To hunt for termes that hardly thou mayſt finde.
But why do I, to thee this leſſon tel,
She is none ſuch, and that thou knoweſt ful well.

Author. Then on I go God ſend me lucky ſpeede
In humble wyſe to craue her fauours grace:
Adiewe diſpayre, on hope my heart ſhall feede,
With full aſſurance of her friendly face.
And this I vowe: ſhall performe the ſame,
In prayer to record her noble name,
While life doth leaſt.

¶ *To the right noble and vertuous* **Lady, the Lady** Mildred Burgleigh, **wife** vnto the ryght honorable Lord Treasourer of England. *Vlpian Fulwell* **wisheth perfect felicitie.**

(.·.)

WHen I had taken a viewe [right honorable and vertuous Lady] of the great and grieuous enormities, that isue from the filthie fountaine of pestilent flatterie, the practitioners whereof [as it is saide] are the most pernicious of all tame beastes, I was iustly moued, or rather vrged in conscience, to display the wicked and impudent exercises of the flattering flocke in these dayes, which trade is now frequented and vsed for an occupation.

I shall not neede to flye to the poet Homer for his ayde in description of the Syrens, seeing that this our vnhappie age is furnished with Mermaydes, whose luring songs yelde such daintie and delicate tunes to the eares of ambitious and vaineglorious people, that while they seeme to swim in the flood of Fortune, they sinke in the stinking puddle of follye: But the wiser sorte follow the example of Vlisses for the auoyding of their sweete venemous enchauntments. And as it is well knowen that your Ladyship haue stopt your eares against their magicall incantations, as a patterne of prudence & discretion, for others, (both therein and in all other commendable vertues) to imitate, So I am bolde, humbly to desire your honour to be my Patronesse in this my inuectiue against that illiberal science, which though I haue [by a contrarie] termed it the eyghth liberall science, not that it contayneth in it any liberalitie of vertue or honest

neſt knowledge, yet becauſe benefites are ſo liberally contributed vnto it [as dayly experience ſheweth.] And if any Scycophant will captiouſly turne vpon me the pyke of this edge toole, for any thing in this Epiſtle vnto your L. contayned, I doubt not but eaſely to auoyd his aſſault, with a great multitude of witneſſes. For the abandoning of which filthy art, I refraine to write that which comon knowledge and publike report do of your L. worthineſſe dayly teſtifie. And although I may ſeeme very preſumptuous, to aſpire to ſo noble a patroneſſe with ſo ſlender a preſent, to ſo learned a Lady with ſo rude a treatiſe, yet the great curteſie that I haue both ſeene & receined at your L. hands, hath enforced mee to expreſſe my duitiful gratuitie, with this my verye ſimple and vnpoliſhed peece of woorke, in the acceptation whereof, I ſhalbe moſt boundē vnto your honour, with my humble & hartie prayer vnto almightie God, both for you and my good Lord, whome God preſerue to the ineſtimable comfort of the common wealth of this Realm.

[.·.]

Your honours moſt humble
Vlpian Fulwell.

¶ To the friendly Reader,

Vlpian Fulvvell.

(.·.)

Doubt not at all (gentle reader) but that I, for my industry in detecting this eyghth liberall science, shalbe reputed with many sapientum octauus, the eyghth wise man: that is, as wise as Will Sommer, but I shall content my selfe with such reputation, rather choosing to be truthes drudge, then Fortunes flattering dearling. And I can not but greatly lament, that so many in these dayes do so addict them selues to the filthy trade of flatterye: whereby both noble men, gentlemen, and good naturde men are abused: and fooles, flatterers, dissemblers, and gesters, noseled in impudencie, and nourished by petie thieuerie, like the waspe that liueth vppon the labour of the paynful Bee. And although such Waspes will for this my labour do their endeuour to sting mee for my paine: yet I will be so bold with them as to tel thee (gentle Reader) what they are. Such they are as lye at receit for the fruits of other mens deserts. They catch the byrdes, for the which other men beat the bush, and such they are as with their detestable practice of flatterie, withdraw men from the studie of vertue.

And this their execrable science hath so peruerted the nature of man in this age, and hath taken such habit in mans affections: that it is in moste men altera natura, and very difficile to be expelled: yea, the verye sucking babes hath a kinde of adulation towards their Nurses for the dugg, which (in my iudgement) commeth vnto them by corruption of nature: and as they growe in reason, so they encrease therin, vntill in tyme it is turned from greene and tender adulation, to ripe and perfect dissimulation, except by good education the same be preuented. If I should generally condemne al men of this foule crime, I might iustly be blamed, yet may I boldly say, that in comparison of the multitude, verye fewe there are, whose heartes and tongues are not tainted with the blemish of flattery and the branches thereof: namely, dissimulation, deseight, wicked perswations, with such other like finister practises. How common a thing is it to see one man embrace another with such friendly salutations, as though they were knit in the insoluble knot of perfect frindship, & yet a man may buy as much loue at Billingsgate for a box on the eare. How swift are some men with golden wordes to promes, and how slacke to performe: howe easie to haue a friend in wordes, and how harde to finde one in deeds: & certes if I should particulerlie descend from men of countenance, by degrees, euen vnto

To the Reader.

to the verie begger, I shoulde bothe be too tedious in this epistle, and also publishe the effect of my second parte of this matter (as yet to come) vntil which time gentle Reader, I pray thee let not this my beginning offend thee, except thou be one of them that is here rubbed on the galle: but trusting that thou art one of lady Truthes retinue, I submit my labour vnto thy censure, wishing thee thy hearts desire in God. vale.

Vlpian Fulwell.

¶ A description of the seuen liberal Sciences, into whose company the eighth hath intruded her selfe.

Grammer.

IF learning may delight thy youthful brest.
If tender years to skilfull loze be bent.
Approch to me bouchsafe to be my guest.
My entertainement shall thy mynd content.
My key in hand shall ope the gate of skill,
My books on brest shall teache thy tong and quill.

Logike.

From Grammers schoole approch to me with speed,
where thou maist learne the rule to reasone right.
I geue the fruit though Grammer sow the seede,
In me thou maist deserne the darke from light.
My fastened fist much matter doth impozt,
Coucht in few wordes fit foz the learned sozt.

Rethorike.

When Grammers grace, and Logicks learned loze
Hath deckt thy mynde, and mended nature well,
my golden study shall yelde thee suche stoze,
Of flowing wordes and phrases that excell,
Lo here with open hande I do display,
The flowing flood of eloquence alway.

Musike

Muſike.

When miſiject loude of drouping dumpiſh head
Doth driue thy mynd to plunge in penſiue poole,
The clog of care that ſoking ſorowes bred,
Is cleane ſhakt of, by entriug to my ſchoole.
My dainty tunes do yealde ſuch ſugred ſap,
As drawes eche bliſſe, and driues eche foule miſhap.

Arithmetike.

By ſcifering ſcience, lo my ſommes I caſt,
By wit and weight, I wunderous thinges contriue,
With bounch of keies, my counts are lockt vp faſt,
In me thou maiſte ſee how thy welth doth thryue.
My armes and dreſt, my legs eke naked be,
To ſhow that trueth and plainenelle reſts in me.

Aſtronomy.

From earthly ſkill vnto the lofty ſkies,
My globe and I will ſhewe the loze of light
Thou ſhalt forelee what tempeſts will arile,
To thee ſuch ſecrets ſhall apeare in ſight.
That ſtarres and planets ſhall thy mates remaine,
And thou a felow with celeſtiall traine.

Geometrie.

Be hould the compaſſe and the other tooles,
wherewith I worke ſuch wonders as ſeeme ſtrange.
My rule and quadrant, are no booke for fooles
A learned ſcull muſt in my precepts range,
Now when thou haſt vs Siſters ſeuen obtaind
A world of wealth and wiſdome then haſt gainde.

Adulation or Flatterie.

Behold the brags that sisters seuen haue made,
Suruiew their vaunts that seeme to shine so bright,
My glittering skill shall clips them in the shade,
In me apperes the beames of perfect light.
My flattering tong shall gaine more then they all
I geue the trip and they shall take the fall.

Grammarians gaine nought els but bread and cheese
Pierce dame logick haue a small reward,
Nete Eloquence will plead for slender fees,
Nice musik as a minstrell men regard.
Arithmetick obtaines but littel thrift.
Astronomie serues for a simple shift,

Geometrie may iog on barels bun,
And drink the dregs when liquor all is spent,
My golden art the game and gole hath wonn,
To my sweete skill, ech hart and eare is bent.
The well of wealth my science doth contriue,
Then learne my lore all ye that meane to thriue.

To me doth flow the flood of happye state,
In me is matcht a masse of worldly blisse,
No sturdye storme my fauour maye abate,
For princely eares my presence may not misse.
I spin the threed and weaue the web of hap
And none but I may sit in Fortunes lap.

¶ The first Dialogue betwene the Author and the Printer.

Full well I do finde, that Fortune is blinde,
her wheele runnes by chaunce:
When she list to frowne, the wise she throwes downe, Author.
and fooles doth aduaunce.

SIr I do not a litle maruaile that you seeme so Printer.
to blame Fortune, whose fauour (I suppose) you haue sufficiently enioyde from time to time, wherfore (mee seemeth) you shewe your selfe very vnthankefull for her good gifts on you bestowed.

Author. In deede (my olde fellowe & frinde M. H.) I deeme you are guyded by this olde prouerbiall reason, Fortuna fauet fatuis, that is to say, Fortune fauoreth fooles, ergo, Fortune fauoreth Fulwel, but al old prouerbes are not alwaies true, for then should I bee very fortunate, but I will render vnto thee the cause that I am out of her grace & fauoure.

Printer. Sir, I pray you let me craue that curtesie at your hands, so may I happely learne the cause why she is my professed enemie also.

Author. First thou must vnderstande, that I was seruãt a long time vnto Lady Hope, who in fine, was minded to preferre me vnto the seruice of Lady Fortune, & when my said maistresse perceiued that this blind Goddesse was determined to entertaine certaine men into her seruice, & bestow on them very liberally, shee sent me to Fortune with her letter of commendations, the tenure whereof ensueth.

Lady Hopes letter to Fortune.

MOste bountifull Ladye and my good Cosyn (Dame Fortune) your approued frindshyp towards mee at all tymes extended, emboldeneth mee to write vnto you at this present, in the behalfe of this bearer V. F. my seruaunt, whome to preferre vnto your Ladishyps seruice, is my desire, and earnest suite vnto you, of whose approued fidelitie (vtterly voide of dissimulation and flatterie) I geeue you warrantise. And in entertaining of him, you shall do mee a verie acceptable good turne. Thus with hartie salutations, I wishe you, as vnto my selfe, from my house at N.

By your very louing cosin,
Lady Hope.

Printer. Truelye this was a verie louing letter, (in my iudgement) you were happie to haue so frindly a mistresse. I maruaile that vpon the deliuerie of this letter vnto Lady Fortune, shee made not you chiefe ruler and orderer of her house.

Author. Nay nay, one clause of this letter dasht all the rest, and made mee loose my golden seruice.

Printer. What clause was it I pray you?

Author. These are the words that marde all, (vtterlye voide of flattery and dissimulation.)

Fortune fauoreth none but flatterers.

Printer. Why? then I perceue that flattery and dissimulatiō is the way to win Fortunes fauour, & certes now I see playnly the cause that I haue ben always alienated from her fauour, & a continual subiect to her frownes. But I pray you, had you a flat denial at the first, or else by some prettie sleight of circumstance.

Author.

Author. I will disclose vnto thee the order of my comming to her court, and of my entertainement there. At my first entry into her court, I set aside bashfulnes, knowing that boldnes hath more free passage into the court gates. Then with the courtlikest fashion that I could, (beeing in deede more carterlike then courtierlike) I prest my selfe into the chamber of presence, my threedebare cloke was markt of many, and the rest of my attire agreeable thereunto, was mokt of most, but specially of them that swinged vp and downe in bravery of other mens cost, and I was thought verye saucy and malapart. And among the rest, one lusty courtier (whose name as I vnderstood afterwards, was Double diligence) asked of me how I durste presume to iussel my balde cloake by their braue garments? Sir (said I) the baseneſſe of mine, doth encrease the beautie of yours. This gentleman was so proud of his Pecocks plewmes, that to ostẽt his bravery by my contrary, was willing to walke & talke with me in the chamber of presence, vnto whom at last I brake my minde, and the cause of my comming to the court, and when he vnderstoode ẏ I had letters to dame Fortune from her cosin Lady Hope, he welcomed mee very frindly, and with small entreatie became my soliciter vnto his mastresse the Lady Fortune, by meanes wher of I was called into the presence of this blinde goddesse, whom when I sawe, I founde the Poets and paynters true men and not lyers, for shee

Double diligence.

Of Fortune in dealing of her doale.

was muffled from her chin to the top of her temples, and it so fell out that as I came in, shee was blindly in bestowing of her giftes, in such sort, as I haue sene the priest in time past deale holy bred: she gaue too much to verye manye, but inoughe to none, superfluitie sate aloft, but sacietie was shut in prison: and as did the rest, so did I hold out my hand for her beneuolence, I gaped wide, but other snatched vp the benefites before they fel to ẏ groūd I stretched forth my arme and opened my hande, but I could finger nothing, she crossed my hande with many bare blessings, but the gifts fel on both sides of my fist and none right, it rayned pottage, but I wāted a dish. There might I see how some of William Sommers kinred had their handes full, Pierce pickthank filled his purse, Frances the flatterer florished in wealth, Crispin the counterfait was compted a ioly fellow, Dauie dissembler had wealth at wil and in great estimation, but to resite the detestable crew of fooles, flatterers, and parasites that receiued gifts of this blinde Lady Fortune, would be too tedious to describe. At last I espied in a corner all solitarie, a beautiful Lady of comely feature, in verye modest attire, and shee noting my simplicitie among such a sorte of snatching companions: come hither thou simple foole Fulwel (quod she) for thou art very vnegally matched. I approched vnto her, and that so much the sooner because I saw the doale deuied, and nothing fell to my share, hoping to haue had some-

what

what at her hands. But when I had communed with her a while, I perceiued shee was as needie as my selfe, and as like to beg of mee as to giue any thing vnto mee.

Painter. I praye you what was this ladies name, and what cõmunication had you with her?

Author. Her name was Lady trueth, a wight (at that time) abiect from Fortunes presence, yet not so alwaies, for when Fortunes gifts chaunced into the handes of the verteous & honest sorte, her share was alwayes therin, which somtimes happened, and thus she rubbed out among the rest. And to begin, shee ripte vp vnto mee her whole secrets, & of ỹ state of Fortunes court in fourme folowing.

Truethes communication.

I assure thee Fulwel, I haue passed the plũges of this transitorie worlde hytherunto, with verie variable chaũces of fortune, and yet by the power and prouidence of the eternal God, I haue escaped that vtter subuertion, which my worldly aduersaries haue practised against me. In the beginning, I was persecuted by the viperous brood of cursed Cain, vntil the Almightie Ioue, in reuenge of my quarel, sent an vniuersal deludge ouer the face of the whole earth, to the vtter extinguishing of all worldly creatures (except Noah and his family, & those that by Gods apointmente were with him preserued in the Arke, by whom the worlde was againe renued.) Then as after stormes and tẽpest fayre weather doth ensue, so were my troubles turned all to ioye, & my former aduersitie, changed

Gen. 4.

to

Lady Pleasure enemy to truth.

to present prosperitie vntil a most wicked wight, & abominable strumpet, called Lady pleasure, began with many subtil sleights & secrete practises to allure vnto her filthie delightes the affeccions of mortall men, who so greatly preuailed in her procedings, that with her Syren like songs & sugred delights, sauced with bitter gall, she wan ỳ hearts of all my adherents, sauing a few, whom God had ordained to assist me, and chiefly these three noble Ladies, Faith, hope, and Charitie, by which comfortable companions, I was preserued from the deepe dungeon of dispaire, into which filthy caue, my enemy Dame pleasure would haue cast mee. Thus in this second age, in which

Prophets.

time I was conuersant among the holy prophets and men of God, I endured many sharp assaults & hard skirmishes, too tedious at this time to declare. But at the last, it pleased the creator & former of the world to send his onely & beloued sonne in ỳ shape of man, to aide me with his diuine power against my enemies, who (for my sake) was

Christ persecuted for truthes sake

vehemently persecuted, and suffered many notable iniuries, of whose birth, life, death, & ascending to his heuenly father, I neede not to thee discourse, being a professer of holy write, and he was no sooner departed from the earth to the celestial throne,

Apostles.

but I ioyned my self with his Apostels, & so consequently vnto their successors, til at the last it was ỳ good wil and pleasure of god to raise vp godly christian princes, to the maintainance of mee, against

Christian Princes,

my

my great enemies. Then was I plãted most florishingly as a goddesse on earth, & was enthronised in churches by publike consent, and my hateful aduersarie Lady pleasure for shame hid her face, yet ceased she not by secreat conspiracie, to molest this primatiue Church (my pompous see) wͭ traiterous heretikes, but my noble champions (the famous doctors) kept them so stoutly at spears point, that they had no power to annoye any part of my dominion (although they somewhat molested the same.) This so rauisht the hearts of men in ẏ loue of me and my churche, that hee deemed him selfe the happiest man, that could heape moste treasure on me and mine, but as it alwayes falleth out, wealth bewitcheth the mind of mã: so was it the ruine and vtter decay of my florishing estate. For dame pleasure (lurking in a corner like a cocatrice) perceiuing my retinue to wallow in wealth, sent secretly amõgst thẽ (in disguised attyre) these three pernitious haggs of hel, as ambassadours to parle and treat for peace betwene them and her, the first was fleshly appetite (an impudent harlot) the second pride, the third ambition, and they so preuailed that my traine became frinds with her, and rebelled against me. Thus was she aduanced, & I thrown downe. Then was I cõpelled to seeke my habitation amõg temporal princes, and noble peeres, but my enemies were so mighty, that they constrained many potentates, to haue of me small regarde, yet the diuine power so prouided for mee,

Doctors.

Wealth bewitcheth mnas mind

that

that I was not, nor am not vtterly frindles, and being aduertised by a sister of mine, named Lady vertue, that I am had in great veneration at this time within the realme of Englād, I am determined to addresse my iourney thither, as well for ỹ singular good report that I heare of the most renoumed Queene of that realme, compared to the godly and vertuous Queene of Saba (Elizabeth by name) as also for the good hope of welcome vnto that famous natiō. And in this my wandring pilgrimage, I chaūced vpō this pallace of blind Fortune (as thou nowe seest) wherein I haue noted great liberalitie with no lesse partiality: wise men beat the bush and fooles catch the birdes, valiant men crack the nuts, but cowards eat the curnels.

Homer. Thus as I sit I see, and smile therat. Among the rest, I sawe when Homer came vnto this courte, accompanied with the.ix. Muses, vnto whom I stept (knowing his intent) and like coale prophet vttered vnto him these wordes,

Friend Homer though you seeme to come,
with gard of Muses nine,
Bring you nought els: nay then adewe,
go feede among the swine.

And full truely proued this prophesie, for while he was liuing, he was litle regarded in this court, but being dead, the great cōqueror Alexāder spake of him much worship. And so it fareth here, wise men are not wanted, till they are lodged in their graues. And though I know full well, that there resteth

resteth in thee no extraordinary wisedom, not that so muche as shoulde serue thy turne, yet the experience that I haue in this court, and by the coniecture of thy nature, I dare assure thee, thou shalte haue a cold suit if thou haue ought to doing with Lady Fortune.

Madame (quod I) I haue attentiuely hearkened vnto your tale euen from the beginning, & am sorye for your misfortunes, whiche to redresse, I would it in me rested. And if it be your Ladyships pleasure to repaire vnto the realme of Englande, I will bee your man, and I doubt not but there you shalbe entertained very nobly, bothe in the court, city and country. Notwithstanding (good Madam) I will bee so saucy as to beshrewe you for your prophesy against me in this my suite vnto Lady Fortune, because I knowe y your words cannot be false, you being as you are (Lady trueth) notwithstanding voyde of all hope, I will approche vnto her with my message, and then will I keepe my promise in waiting on your good Ladyship. Now friend printer, if you list to here how I speade, read this dialogue following.

The author exhorteth Lady Trueth to come into England.

¶ The second Dialogue betwene the Author and Lady Hope.

Hap hazard dame Fortune, your wheele runnes to fast,
You lift vp a foole, and a wise man downe cast.

Fortune. What malapert iack is it that so saucyly checketh my doings? it were more fit for him to sit by the heeles in the porters lodge, then so presumpteously to prate in our presence. Although I winke, I am not so blind but that I can perceiue thy bolde approching aboue thy degree.

Blynd Fortunes common almes.

Author. Deare Lady Fortune, as I am sory for that I haue so sodeinly offended you, euen so I am right ioyous for your sodain depriuation from your blindnesse, trusting that your Ladyship will the rather vouchesafe to peruse these letters that I bring vnto you from my good Lady and mastres, the Lady Hope.

Fortune. If thou be seruaunt vnto my cosyn Lady Hope, thou arte the better welcome to my presence, and I pardon thy former sawcines. But before I peruse this letter, tell mee what is thy name, & by what freindship thou were admitted vnto this place, being clad in so simple attire?

Author. Deare Lady, the first letter of my first name beginneth with this letter V. signyfyinge vnfortunate, and my sirname is Fulwell, whyche being ioyned together, is Unfortunate Fulwell. And as touching my aproching into your presẽce, so it is that I fulfilled the olde prouerbe (who so bolde

bolde as blinde Bayarde, but I came not to this place wit hout a back burthen of mocks & tauntes, but if scofs had been Cotten, and frumps had been Furre, my threedebare garments had ben conuerted to courtly apparaile, and thus am I come vnto your Ladyships presence.

Fortune. While thou haste been tellinge thy tale, I haue perused the letter, and considered the contentes there of, and I wish thou hadst come a little sooner while I was in dealing of my doale, that somewhat might haue fallen to thy share.

A common excuse I would you had come sooner.

Author. Indeede Madame, as somewhat hath some sauour, so nothing doth no harme, but I was present at your doale, & yet may cary awaye my gaines in my eye and not blemish my sight. I confesse your hand blessed me very oftē, but I feele no vertue to consist therein, so that I can make no great braggs of my gaines at your hands.

Fortune. Right now thou madste confession of thy boldnesse, what sodaine bashfulnes possessed thee, that thou fearedst to snatch out of my hands, as wel as others?

Author. Truelye Madame I was neuer instructed in the scoole of scambling, & now I am to olde to learne, but quietlye to stande at receyte to take vp nothing.

Fortune. Then arte thou vtterlye vnable to thriue in these daies, but now to the purpose, my cosin Ladye Hope, hath writtten vnto mee verye freindly in thy behalf, that I should take thee into my

Many haue not learned to thriue.

my seruice, but one clause therein contained maketh me deeme thee very vnfit for my court.

Author. May it please your Ladyship to shew me wherein my vnabilitie consisteth.

Fortune. As thou saiest, thy name is Vnfortunate Fulwell, so I perceyue thy destonyes agree thereunto, for except thou bee skilful in the Eyght liberall science, thou canst not enioy eyther wealth or any special fauour.

All sauinge flatterers are vnfit to seue in Fortunes court.

Author. Truely Madam, I haue ben a blockhedly schollar all daies of my life, and not vtterlye ignorant in some of ẏ. vii. liberal sciences, although cunning in none of them all, but certes of the. viii. I neuer hearde vntill now, wherby I see that the longer a man liueth ẏ more he may lerne. Wherfore I pray you Madame vouchsafe to let mee vnderstand somewhat of this science at your handes.

The Eight liberall science, the nature of it, & wherein it most consisteth.

Fortune. For thy mastresse sake I will doe so muche for thee, it is called Ars adulandi, and well deserueth to be rekoned among the liberal sciences and may be called Scientia liberalissima because it hath more liberalitie contributed vnto it then is to anye other Arte, and of it selfe liberallye bestoweth her skill on as many as are willing to studye the same. It cōsisteth more in practises thē on precepts, & the first principle of it is this, qui nescit Simulare, nescit Viuere. Now that I haue directed thee thus farre in this science, go study the same diligently and practise it effectuallye, and then come vnto my court againe.

Author. But is there any vniuersitie wherein this science is studied?

Fortune.

Fortune. It is both studied & practised throughout the worlde, and thou mayst haue instructers in euerie citie, towne, vilage, and hamlet, yea and almoste in euerye priuate house, wherefore learne with speede, or els liue like a verie foole, and so farewell, for I can no longer attend thee.

The world is full of such Graduates.

Fulwels farwell vnto dame Fortune.

Fare well thou froward frowning dame
The fautor still of fooles:
I list not learne thy fawning lore,
I loth thy flattring scooles.

For tract of time by tryed truth,
Shal turne thy whirling wheele:
And throw him from thy tickel top,
To tomble at thy heele.

My dreary date shall driue the line,
To Atrops fatall blade:
Er I vnto thy filthy art,
will frame my liuing trade.

Let greedy neede make olde wiues trot,
To tyll their rustie hutch:
Let Gnato feede his hungrie panch,
I list not to be such.

Let Aristippus cogging skill,
The ytching cares still rub:
And I with plaine Diogenes,
Will tumble in a Tub.

Where we with rootes wil take repast,
With conscience cleare possest:
Before fine fare, with tongue in mouth,
quight from the heart in brest.

A dew therefore thou doting dame,
I do disdaine thy skill:

And wile I liue against thy loze,
I will direct my quill.

Thy fruit with filthy tast is fraught,
yet fayze to yew of eyes:
Where vnder riuie poyson lurkes,
And secret venim lyes.

The lap is sweete and pleasant bane,
yt feedes the foolish minde:
Such graffs so sett on rotten stockes,
such fruite muste yelde by kinde.

I rather chuse the homely dishe
That holsom drinke doeth hold,
Then sugred wine with poyson sault,
In cup of glittring gold.

As thou hast alwayes scozned my state,
So I do thee disdaine:
That pleasure is to deerely bought,
That purchasd is with paine.

And glozious though thy gifts appeare,
Yet tickle is the staye:
And hatefull hearts pursues with grudge,
Thy golden gifts alway.

And when thy wrinkeled fozhead frownes,
Upon the welthy wight:
What sot is he so simple then,
That shewes not fozth his spighte?

Then he poore wretch that earst was set,
full nysely in thy lap:
Lyes prostrate at ech peasants foote,
To waile his wofull hap.

When flud of welth is turnd to eb,
What greater griefe may be:
Two contraries extreemely plast
doth ay full il agree.

So he that hath bene tynely fed
wyth swetnes of thy bower
Most grievouslie sustianes the chaunge
when he tastes of the sower.

The mene estate that thee contemnes
In stedfast boate do row,
The Ship in sauegarde most poth passe,
That beres her sayles but low.

And for my part I force thee not,
Thy Frownes I can sustayne.
For yt thou force my spedye fall,
I fall but in the playne.

This vauntadge then I haue by ryght.
To vaunt wher euer I go,
That I may sytt and smyll at thee
That haue deceiued thee so.

But moste of all, I muste neades muse.
That wyle men seeke thy grace,
Syth troubles so at tende on them.
That haue thy freindly face.

But some can vse thee in thy kynde,
Whom thou hast tinely fed,
And are not now to learne I trow,
To bring a babe to bed.

Let them that lyst that hazard try,
And trust in thee repose,
As I by thee no gaynes do seeke,
So nothing wyll I lose.

And thus fare well, I wyll returne
To Lady hope agayne,
And for a token I thee sende,
A doting Fig of Spayne.

Finis.

¶ The third Dialogue betweene the Author and a Frier.

A For or a frier, who fasting doth meete:
Presageth ill fortune to lye at his feete.

Frier. In very deede that olde prouerbe is not to bee disprouued, for I dare auouch the truth thereof, & yet (gentell sirra) it is not as you vnderstand it, for I know that you construe it as thus: if you meete with me or such as I am, or with a For, in a morning (you being fasting) that then it prognosticketh yll luck vnto you that day, but the true construction is cleane contrary, and is thus to bee vnderstoode. If you meete with a For in a morning that hath not broken her fast, or a frier that goeth from the place where hee was harbored, without eating any thing, it may well portend some misfortune, for a For purboyneth all the night, and returneth to her berye with a full paunche: And a frier issueth not out of doores without his breakfast both in his bely and in his budget, for fayling.

A gentle, & true interpretation.

Author. I am right ioyous that I haue met with so noble a doctor this morning at whose handes I haue alredy learned one lesson, and by whose company I hope to attayne more skyll: I pray you master Fryer let me be your companyon thys day, for I am all readye enflamed with the loue of your companye.

Frier. Is thy businesse so slender, that thou maist intende to walke with me at randon?

Author

Author. My busynesse is soone dispatcht, for I haue nought to doing this day but to make loytring pinnes.

Frier. In faith good fellow, then is thy occupation and myne much a lyke, and me seemeth by thy attire, thou thriuest but slowly with thy trade, or els thou art one of them that cannot thriue for shame, howbeit (because thou seemest to be a good felow,) I will for good felowships sake teach vnto thee the eighth liberall science, which is a verie profitable Arte, wherein (I iudge by thy estate) thou art vtterly ignorant.

Author. And are you (master Frier) a studient in that Science?

Frier. Yea sir that am I, and in degree aboue a studient, for I am an auncient practicioner therein, and think my selfe of sufficiency to proceed Doctor in that faculty, so good an opinion I haue of my selfe. A Doctor in knaeury.

Author. It is lyke that you are verye well seene in the olde liberal sciences, and in other good studies, that you are so excellent in this new found Arte.

Frier. Nay verely, I count him a foole that beateth his braines about many matters, and hath no excellency in any one, wherfore I haue set aside all other studies to attayne to the very perfection of this only arte, whereby I am welcome in whersoeuer I come. The name of it, is, Assentandi. The art of flatterie, and there belongeth

vnto it, glosyng, cogging, doublenes, dissimulation iesting and rayling, with many other branches as in practise is verie easie to be learned. But euery man that weeneth to win credit by this art, may not be rash in making his choise of these branches, least he be espied, and so discredit himself. I wil not mencion vnto thee of the courtiers practise, nor of the homely countrey mans handlynge of his matters, nor of any others, but I wil reueale vnto thee which of these branches I haue chosen, and how I vse it.

Some one to be followed.

Author. My eares are prepared to heare your discourse, I pray you begin.

Frier. Thou knowest ẏ it is my profession to wander as a pilgrim, from place to place, and am an aucthorised begger, my coule is my pasport, and my shauen crowne my credite, and when I fyrst began to wander, I was vtterly vnskilfull in this art before mencioned, at what time my order was, to geue holsome and godly counsell vnto my good dames of the countrie, and wolde sumtimes check their wanton children, when I sawe them rude & lasciuious, insomuch that at the last, when I was espied cumminge into any Willedge, the children, ye and their mothers also, wold shut their doores against me. I (knowinge the cause of their dislyking mee) was so saucy as to draw the latch, and boldly entred into the house, for I was as perfecte of the way in, and also of euery corner in the house, as was the good wife herself. This was

I bould the ast.

no

no poore mans house, but a good fat Farmer, and my dame was a lusty wench, and had a rowling eye, and when I came into the hall, there was she and her two daughters with her, the elder of the being but twelue yeares of age, and the yonger ten yeares olde, and her onely sunne lyinge in the cradle. God blesse my good dame (quoth I) and God be heere. &c, Let it not offende you (my good dame) that I rush in so boldly vnto you, for I was this night warned by god in a vision, to bring you good tidings, and the spirite that appeared vnto me reuealed as I haue already founde, the words that he spake were these. Frier Fraunces, I charg thee that this day about ten of the clock in the forenoone, thou repaire to thy good benefactor Jane Gibbes and will her stedfastly beleeue, that what soeuer thou shalt say vnto her, is as true as the gospell, and at thy first comminge thou shalt finde her doores shut against thee, notwithstanding, enter in boldly, and thou shalt finde her, and her three children with her in the hall, but her husband shal be at plow in the fielde (which I knewe before I came thither) and thou shalt say vn to her set your seruantes that are about your house, to such worke as they may not come to heare the secrets that I haue to reueale, and also let your two daughters be secluded from our presence, and then (Frier Fraunces) I will sende to thy minde what thou shalt say.

A counterfeict reuelation.

Author. Truely this is a proper ceremoniall

beginning, but was she not doubtfull lest sum body should come in and take you so suspiciously together?

Frier. Nay, we Friers are at a good pointe for such matters, we are not suspected because we are accounted men mortified from fleshlye lustes and are authorised to shrive secretly both men and women.

Author. Latet anguis in Herba, I doubte leaste vnder your cloke of simplicitye lurketh a huge heape of subtiltie, and I feare me leaste you be one of them that Saint Paule mencioneth of in the second epistle to Timothie in ỹ third Chap. who with externall holynesse and internall filthynesse, devoure the soules of the simple, whose words are these. Sunt qui subeunt in familias, et captivas ducunt mulierculas, aceruo peccatorum adobrutas: quea ducuntur concupiscentijs varijs, &c.

And also vnto Titus the fyrst, Sunt multi intractabiles & Vaniloqui, qui totas domos subuertunt, docentes quea non oportet, turpis lucri gratia.

Notwithstandinge (Master Frier) I pray you proceede with your discourse, and we will set S. Paule asyde till you haue done.

More prophyt in flattering, then in preaching gods word.

Frier. Tush, tush, I was a Preacher of Peter and Paule a greate while, vntill the worlde was wery of mee, but I fynde more profite in this Science ten to one, as in the ende thou shalte perceiue. And now to returne to my good Dame

Gibbes

Gibbes againe, when we weare by our selues, then called I my wyttes together how I might lay a face of honestie vpon my pretenced Reuelacion, affirming that I speake nothing of my selfe, but by diuine inspiracion. You are (quoth I) at this present conceiued with a Sonne in your wombe, whiche Childe is predestinate to bee a Noble Peere of this Lande, and shall aduaunce your whole linage to great Honour and Dignities, and you shall liue to see thole happie dayes. your selfe shall haue Souerantie, (the thinge that Women theirlye desire) your two Daughters shall bee Ladies of greate Renowmme, and haue many suters come vnto them for to get their good willes in Wariage, and that of no meane Persons, and I trust (as owld as I am) to see this littell Boy in the Cradell (GOD blesse him) bee of great estimacion in this countrey. This newes so rauisht the harte of my Dame, that shee thought her selfe immediatelye halfe way to Heauen, supposinge that I had ben the Angell Gaberill. Then had I the best chere in the house set before me, and who then but Maister Frier Fraunces?

Hipocrise cloaked vnder religion

Author. We thinke this was a blinde policie, and sounded in her eares incredible but to begin a littel (with your licence) was she then conceiued with Childe.

Frier.

Frier. Ye sir that was she, for I had hearde certen of her gossips reasoning of that matter before, and least she should seeme incredulous of my wordes, I set in that caueat in the beginning, whereby shee might stand in feare of incredulytie, and if any thinge should happen contrarie to my words, I would haue ascribed it to her vnbeleefe and as for the chiefe effect of my prophesie, I was certen that in my lyfe time it could not be expected, so that I forged this matter but to serue for my lyfe time.

Se a crafty dissemblers conueiance.

Author. But was she not inquisitiue to know by what meanes this thing should come to passe?

Frier. Yes, and I had a proper inuention in a readinesse, I tolde her, that when this childe cummeth to the age of xxii. yeeres, there shoulde be greate warres betweene the Emperour, and the Turke, and it should fall to his lot to atchiue many notable stratagems, against the machometicall Emperour, by meanes whereof his glorie should be aduanced throwout all christian Regions, and especially within this nation. But to se how Fortune fauored my proceedinges, when I was once entred into ỳ profession of this art, it happened, that while we were at our ioly good chere, there came in a gossip of hers, (who accordinge to the curtesie of our cuntrey) was inuited to doo as we did, & when we had chatted a while together, I willed her to shew mee her left hand, professing my selfe to be very cunning in palmestry (in which art

art I haue as much skill as a horse, and no more) I looked on her hand and would sumtimes name linea vite, sumtimes linea nuptialis, but to conclude, I knewe neither of them both nor any other line, but for a shadow to bleare her eyes with all, and then I mused with my selfe (as if I had ben in a browne study) during which time, I considered with my selfe what daungers are commonly incident vnto men and women: and at the last I tolde her that she had hardely escaped the daunger of drowninge, shee ratified my assertion with an oth, deeming mee to be rather an Angell then a mortall man: this so flesht mee that I was now a gog.

Knauerie couloured vnder learning.

Author. But what if she had denied that she euer escaped such daunger?

Frier. Then would I haue saide that it was in her youth, before her remembraunce, but it fell out better. Then I blundered at other of her misfortunes past, and sum I hit right, and on the rest that she remembred not so well, I cast such a cloke of collusion that she rather ascribed it to her oblyuion, then to any want of art in me.

Author. But was shee not as desierous to heare of her good fortunes to come, as of her euill chaunces past?

Frier. Yes mary was shee, and there begineth the sport. I should haue noted vnto thee before, that while we were in our meriments as we sate at our dinner, this wife drank to all good hus-

bands

bandes and then quoth shee my husbandes part is least. I thought on these words, and I perceiued also by more of her talke, that there was but small good lyking betweene her husband and her, therfore to please her minde by telling of good newes, I sayde that as she had suffered care and sorowe by the frowardnesse of an vnlouinge man, so shee shoulde, within short space possesse ioy and solace by the entire loue of a faithfull Husbande, with whom she should haue her owne will, and welth at pleasure, and she should see her despyte vpon her enemies, and beare the swing and sway of all the women of the parish she should dwel in, with such lyke. Thus I was among my good Dames esteemed as a very Prophet, because I spake vnto them pleasinge thinges, and by these meanes I was more sought vnto then any Doctor of Phisick, or Counsaylour of the Lawes, and especially of women.

faire words make such fooles faine

Author. But could you please all that came vnto you with these practises, or had you other shiftes in store?

Frier. Nay, I am not so simple but I can respect the person, for I met with sum women, that I knew loued their Husbandes full wel, and for them I had other deuises. I wyll flatter some of them in their Children saying, that as they are of amiable countinance, and of faire feature, so there are manyfest tokens in their faces of wisdome, towardlynes, grace and good fortune, and what

parent will not delight to heare this of their children, and for the parents themselues, I haue a thousand pleasing inuencions in this head of mine.

Author. But will not the foolish parents perceiue thy grosse flatterie if they se no such thing in their children indede, as thou speakest of?

Frier. Neuer a whit for thou knowest the fable in Esope, that the Mule thought her owne birdes faierest, and in this respect parentes for the more parte are blinde, and specially mothers and it is as fit a point of flatery to glose in ỳ which is neuer like to com to pas, as to promise that which a man neuer ment to geue or wold do him no pleasure to whom it is offered. As I read once in a prophane story that at what time verteous Deborah ỳ prophetesse iudged Israel, in ỳ city of Babell was dwellinge a riche Lieutenant whose name was Ishewa who being presented by a souldier which fought vnder Apollos banner with a simple piece of woorke which hee had framed in Mineruas shop: requited him onely with a bezeles manus, and fead him with faier wordes, promisinge him that which nether he could geue as he knew right well, neither the other regarded as did plainlye appeare. But as for any other reward he diuell a whit he geue him for his paines.

Ishewa.

monstrous promises to choake fooles.

Author. I am sure thou aboundest in such good examples, but what nede so far set and of such antiquitie? I thinke thou maist haue store in the profound misters of your faculte and neuer trauell to

Babel for thē. For ye are all of one predicament, both hee of whom thou spakest and all the rable of you, a company of cogging coistrels, howbeit I am sure thou hast taken forth a lesson before them all, and maist well reade a lecture in the art of adulation. For truely thou flatteringe Frier, I haue heard so much of thee that I am ashamed to heare any more. And that inuentinge head of thine, lacketh nothing but a halter, in steade of a hood, but yet I pray thee (Frier) betweene earnest and iest, was it not thou that preachedst of late vnto certaine theeues by the hie waies side, and approuedst them worthy members of a common wealth, comparinge them in many poyntes vnto Christe?

It was he. or some like godly chapleine.

Frier. No verely, it was not I, but certes I know him and commend him, for hee was a wise felow and made a learned and profitable sermon. He preached not for six shillinges and eight pence, the ordinarye price: but for ten pound and more, and truely to gaine halfe the monye, (although it stand not with my profession to handle monye) I will affirme that theeues ought to be rulers, and not to be ruled, yea and are worthy to be canonised among the Saintes, when the yeare of Jubile commeth.

Author. First I haue noted thy apostacy, in falling from thy profession to the filthye trade of flattery for thy bellyes sake, wherby I condemne thee for a belly god: and before I proceede any further, I wyl compare thee to that wicked Julian

Apostata,

Apostata, whose end may be a mirrour to the terrible example of al runnagates, of which number thou art a captaine, most blasphemously belying the holy spirite of God, w̄ thy forged inspiration, not vnlike that false seducing prophet Machomet who with his forged inspiracions vnto this daye beguileth the Turkes. So that thou hast denyed Christ our sauiour, who in the generall iudgment will also deny thee, except (by his special grace) ÿ repent. Secondly, I condemne thy impudent arrogancy in arrogating to thy selfe cunninge skill in Palmestrie, thou hauing no more iudgement then an Asse, wherin thou art one of the deceiuers of the worlde foreprophesied by Saint Paule, to abuse the later age. And also, whereas thou art vtterlye vnlearned in any good art or facultie, thou art not to be taken for a member (much lesse a minister) of Christes church, but to be whipt out of the same, as one for whose cause the worde of God is euell spoken of, for thou and such as thou art, haue bene the ruin and ouerthrow of many goodly houses to the great annoiance of pouertie, and of such bussards as ÿ art are to many in these daies, ÿ maketh the world in feare of a second subuersion (whiche God forbid). Thirdly, thy lyking, and allowing of blasphemouse doctrine, comparing Christe our sauiour to wicked and abhomynable theeues, is most stinkinge, and detestable. Thou knowest, or oughtest to knowe, that John the Baptiste, although he were the Kings chaplaine, namly King

Detestable blasphemie.

Herods, fed not his Lorde and Maisters eares with flattering doctrine for promotions sake, but reproued his sin to his face, for the truthes sake. He rather chose to liue in penurie, with locustes, and wylde hony in the desert, then to fare daylcately in the wilfulnesse of his maisters court, hee desired with the Psalmist, rather to bee a dore keeper in the house of God, then to dwell in the tentes of vngodlynes, he might haue bene aduanced, to be taken for the Messias of the worlde, but hee put it from him, vnto him who of right ought to haue it. He was neither coueitous, nor proude, nor fastuous, he was no dissembler, but a true preacher, not professing one thing and performing another, hee was no simonist, he hunted neither for bysshoprike nor benefice, but directed his whole lyfe to the setting forth of gods glory. When the Pharasies and head rulers came to his baptisme, hee called them not gracious Lordes, but generation of vipers, and bid them bring forth fruites of repentaunce, he was altogether ignoraunt in thy filthy art of flattery. When the publycans came to hym to learne their duties, he preached not lyinge palmestrie but learned diuinite, he allowed not their pilling and pollinge, with a cloake of custome because they were receuers of custome for the prince, but sharply rebuked their extorcions, and bad thē take no more of any man then right required. But the professors of thy art will not stick to persuade them, (by wrestinge the scripture cleane out of ioynt) that all their dealinges what wicked and per-

A commendation of S. Iohn the Baptist.

peruerse meanes so euer they vse, is tollerable. Also when the roystinge soldiours came vnto him, hee commended nor their valiencnesse nor their couragious stomackes, but checkt and taunted their iniurious violence shewed towards me, & exhorted them nether actually to hurt no mā vnder coloure of true seruice to their Prince, nor wrongfully to accuse any man, which two faults they commonly vsed, and lastlye perswaded them to be content with their wages and stipende. Finally, (as is before sayde) he spared not the maiestie of the king his maister, in respect of the trueth, which if hee wolde haue done, no doubt but he might haue bin (if he listed) Princeps Sacerdotum, in steede whereof, he was cōtent rather to lose his hed the recant. Thus (Frier) I haue expressed vnto thee parte of my minde, defying both thee and thy detestable art of adulation.

Frier. I am sory ẏ I conceiued so good an opinion of thee, seing thou art so contrary to my disposition, and wheras thou saiest thou hast expressed parte of thy minde vnto me, I assure thee, I thinke neither thou, nor any man can shewe any more then thou hast rehersed. And whereas thou hast brought in S. John against me, I cā alledge for that one a number, ẏ were as well lerned as euer was S. John, who were studients, & practisioners of my arte, & I pray you among ẏ rest, what say you of S. Peter (as good a man as S. John in ech point) did not he dissemble by denying his maister for feare of his lyfe? & I holde him ẏ wiser of the twaine?

Author.

Author. O thou childe of perdicion, that so dissolutly, and desperatly runnest hedlonge to the pit of hell: firste because thou saiest I can cyte no more examples to make for my purpose, I wil omit a great many that I might name for the confirmacion of my assertion, as well the Apostles of Christe, as a multitude of other godly martirs, and note vnto thee only saint Peter, for whereas thou saiest that Peter for sauegard of his lyfe dissembled, thou shewest thy ignorance in the sacred truthe, and thy execrable studye in wrestinge the same. Peter dissembled not, but the hope that hee had to see his maister delyueraunce out of the handes of his malicious enemies through the entyre loue that he bare vnto his master Christ caused him to reiect consideration of any former matters, as wel his stout promise, as otherwise, which in the end he bitterly (with teares) repented, hee so much hated dissimulation, that he could not abide an olde grandfather of thine, Simon Magus to delude the world with his cogging skill, dispisinge and abhorring both him and his money. And as touchinge his flattery, let the whole course of his doctrine witnesse, wherein I thinke thee to be ignorant, of timorousnesse of death, his end can witnes, for he suffered death for Christes sake.

Simon Maugus Grandfather to dissemblers.

Frier. Mary syr there hangeth the dowbt, for I haue heard that he neuer came at Rome, wher it is saide that he was put to death vnder Nero, and was Pope there, by old reporte.

Author.

Author. It is impertinent to our matter to proue whether Peter were at Rome or not, but whosoeuer affirmeth that he neuer was at Rome (in proofe wherof he must condempne sum good Authors) yet will he not say that Peter suffered not death for Christes sake: & it may well be old reporte, or rather olde wiues tales, that Peter was pope of Rome, for that name was ascribed many yeres after Peters death. Thus thou hast abused that holy Apostle by chaleng ing him to be of thy art, which thou tearmest the eight liberall science. And thus to conclude with thee, I shal pray to God to illuminate thy hart with his holy spirite, to expell that foule fiend of flattery from thee, vntill which time, I shall detest and abhor thy company, as Saint John fled from Cerinthius that wicked hereticke.

The *fourth* Dialogue betwene the Author, and Fortunatus.

Yf Fortunes grace be perfect happe,
For worldlings calles it so:
Then I at last do bathe in blis,
That erst was wrapt in wo.

Author. Sir, I haue hsard many men complaine of that lady whom you so commende, for the felicitie and happynes on you bestowed, but I se that eche man speaketh as iust cause him moueth. And sithens you are (by her benifits and bountie) occasioned to honor her, may I bee so bolde as to learne at your handes, what waies and meanes you vsed to obtaine so highly her fauour, & friendship: so shall you binde me vnto you, for I haue biu an vnskilfull suter vnto her ladiship, and therefore a slo w speeder.

Fortunatus. Your reasonable request, which seemeth vnto me to be tempered with meere simplycitie, shall be easely granted: attende therefore and marke well ỳ euent, so thou maiest (perhaps) be directed a more ready and perfect way to win her fauour by dylygent imitation. When I fyrste came to the Courte, I lyued a bare and beggerlye lyfe vsing sundry simple shiftes to rub out amonge the rest. I cared not in whose det I became so I might serue my present necessitie. But at the laste I perceiued that this trade could not longe continew, for experience taught me that easely woone was lightly lost: and euill gotten was ill spent. I

Litle thrift in simplicitie.

applyed

applyed my selfe to a profitable trade, which was to learne the eight liberall Science, and to practise the same, by meanes whereof I haue obtayned Fortunes speciall fauour, but before I could bring this matter to perfect effect, I was constrained to vse prety sleights, for there are certen degrees ascending before a man may come to her grace and fauour. I presumed not at the first to her owne presence, but obserued dilygently on whō she vsed most commonly to smile, and when I perceiued who was her mynyon, I also found out which of his gentlemen wayters was greatest in his booke, and hauing dilygently searched these premyses, I framed my selfe to be very officious and seruicable vnto lady fortunes man, towards whō I behaued my self so pleasantly by skilful insinuation, that (what with my cunning adulation and deepe dissimulation) I crept euen into the verye bowels of his secretes. Craftie insinuation.

Then began I to magnifie and extol the wisdome, prowes, fame, and renowme of his noble maister, yea, (and I may tell thee) far aboue his deserts, and doubting least my wordes in commending him, shuld not be brought to his eares, I compyled a pleasant pamflet, and dedicated the same vnto him, in the preface wherof I fed his vaine glorious humor with magnificent titles & termes. But before I would presume to exhibite the same vnto him, I thought it good to vse the

counsell and aduice of my yonge maister and new found friend, whom I knew to haue perfect experience of his masters my patrons inclinacion. This my industrye ioyned with fayned fidelitie liked him so wel, that (to further my wished successe) he gaue a very good reporte of mee vnto his maister, and by his counsaile I wayted opportunytie to delyuer my sayde pamflet vnto the patron when I founde hym in a mery moode (which is a thing specially to be regarded of al suters) it plesed him so wel to read his owne cõmẽdations, ỹ he vouchsafed to pervse the rest, and gaue me his reward and good countinance which was the thing for ỹ which I wished, and fisched, and within shorte space I grew into greater fauour then was my first maister, his man before specified, so that I was not Lady Fortunes mynions mans man, but Lady Fortunes minions fellow. And not long after that, by my dayly accesse vnto Lady Fortunes presence, and my cunning skill in adulation, wherin I was an absolute scholar, I had the charge of her whirlyng wheele in my owne hand, to aduaunce whom I liked, and throw downe whom I listed.

Friendship wel rewarded.

Author. Then I doubt not but the authors of your preferment were at your handes right bountifully rewarded.

Fortunatus. Certes and sothey were, for I not only depriued them from their former dignities, but also banished them the Court. For thinkest

thinkest thou that I would suffer any man to be in the Court that might iustly vpbraide mee with these words: I was the cause of this thy preferment, or thou maist thank my father or friends for thy dignities: nay, nay, I wyll none of that, I rather commend the heroicall minde of him that sayde, he would rather be a Prince to rule and reigne, yea though he had no possessions, then to be a vassal, or subiect with infinite wealth. What neede I be ashamed of ambicion, sithens to hit the top of dignytie is the marke wherat al men shoote, doth not the yong scholar couet to excell all others in learninge, the Musitian in musick, the Artificer in hys craft, and so of the rest:

Oh heroycall heart.

Author. Yea sir, but (vnder your correction) I deme that these desires of excellency, proceede from an honest emulation, but the other from a wicked condicion, and I think that neither the finest scholar, the most cunninge Musitian, nor the excellentest Artificer, with the rest, think no scorn of their first enstructors, though you of your first founders.

Fortunatus. Tush, tush, who so preferreth honesty before honor, shal proue himself a foole.

Author. But experience teacheth, that honour vpholden with honestie, standeth when honor without honestie falleth to decay, and as nothing is more fickle then fortunes fauour, so nothing may be more dangerous then an aspy-

ringe minde, who hauing attayned the top of dignytie, by the fawninge face of vnconstant Fortune, is forced to sustayne a most greuous and irrecurable fall, at whose ouerthrow, men rather reioyce thē lamēt. Wherfore I prefer ỹ mene estate, who if he fal, falleth but in ỹ plain, which he may easely endure, and quickly rise agayne, before the great danger of the lofty degree, whē it liketh froward Fortune to frowne.

Fortunatus. I see full well, the Fox wyll eate no grapes because he cannot reatch them, so thou misslykest honor and dignytie, because ỹ canst not attayne vnto it, which I haue in thy former words obserued, when ỹ saydst ỹ thou were a suter in vaine vnto Lady Fortune, and in good sooth, I do partly remember thee since that time, as wel by thy face, as also by thy bald threbare robes, as though thy wardrap were in the castle of ragges: but if thou wilt applye thy selfe to the noble science of adulation, thou maist soone come to good prefermēt, & set forth thy selfe after a more braue and costly fashion.

A better trade to be applyed.

Author. Sir, if there be no meane to attaine vnto brauery without the exercise of knauery, (for I account flattery no better) I wyll rather content my selfe to liue beggerly, and as for your brauerye, and such as you are, it is maintained with double theeuery, which is almost as ill as vsurye, for I may wel ioyne them both together. I heard one say of late that all

worne

woꝛne in the Court is not paid in the citie, but let the Marchant looke to that, and as foꝛ the poꝛe husbandman who toyleth foꝛ the liuing not onely of himselfe and his owne family, but also of the common wealth, findeth the cost of your bꝛauery in his fines and rentes, but the best is, whereas he was wonte to ingurgitate himselfe in your kitchin, by furfeitnes, now he is moderated, and may returne from thence with a good appetite, foꝛ your beefe is on your back, and ỹ rest of your wonted victualles conuerted by strange metamoꝛphosis, into bꝛeeches, and bꝛagery. But as foꝛ my misteris your wyfe, I will not say she weareth in her kirtle the poꝛe mans oꝛe, noꝛ in her velvet gowne the bankroupts stock. If these be the fruites of flattery, foꝛ gods sake (syꝛ) learne sum new trade of fresher fashion, and study the art of trueth (which god wyll pꝛosper) foꝛ trueth in the end shal pꝛeuaile, and so shall god blesse your stoꝛe and encrease, both in the feild and in the kitchin, in the house and in the barne, when bꝛauerye shall be turned to beggery and bewty to baldnes. And as touching your poletick pꝛactise at your first entry into Foꝛtunes Court, I say no moꝛe, but wish that as many as loue flatterers tales had Mydas eares. Wherefoꝛe (gentle master Philodoxus) I byd you adue, with this motion, oꝛ caueat: Respice finem.

Note this poynt.

Vincit veritas.

¶ The fifth dialogue betweene Syr Symon the person of polle Iohan, and the Author.

Who liues to learne, and learnes to liue
and list to come to thrift,
May see the skill, and finde the way
by my new founded shrift.

Author. If your shrift haue such vertue as to teach men thrift, I pray you Syr Symon take mee vnder benedicitie, who neuer as yet could finde the way to thriue, I think it be for want of absolution ab omne frugalitate.

Syr Symon. I neither vse auriculat confession, nor any kinde of absolution, but certen infallyble preceptes to be obserued, by practise whereof, thrift is obtayned.

Author. And yet (syr Symon) if the common saying be true, you haue plaid an vnthriftie part your selfe, for you are sayd to be he that sold his benefice for a bole of new ale in corns, and what thrift call you that?

Sir. Simon. better thrift thē you are ware of, for the boule was spyced with a hundred duckets, which spice sunke to the bottome that all men could not see it.

Author. Then your name shall be conuerted from syr Symon to syr Simonye, but haue you any other benefice left to liue vpon, and kepe hospytalytie withall?

Sir Symon. I am not as yet vnfurnished of my

my pluralytie, but if I had not one, yet haue I the feate to fishe and catche so fine a bayte I haue in store.

Author. How longe haue you bene so cunninge a fisher? When I knew you first you had no such skill, but contented your selfe to liue as barely as I, and other your poore neighbours.

Sir Symon. That I lyued barely I confesse, but that it contented me I denye, wherefore I directed my study to the arte of flatterie: wherin I found such sauour, that I set aside al other studies, and dedicate my selfe wholy to that, in which art I am now an absolut schoolemaster, and if thou once tastedst the sweetnesse thereof, thou woldest reiect thy stoicall studie, and become a philosopher of our sect.

Honest studies reiected in respect.

Author. I praye you syr Symon, for olde acquaintance, tell mee how you put this kinde of philosophie to so profitable vse?

Sir Symon. I wil rip it vp vnto thee euen from the beginninge. It is not vnknown vnto thee how solytarie a lyfe I led when I first became a cleargie man, and when I went any where abroade, my onely arrant was to preach, in which my sermons I coulde not cease to inuey against the abuses of these daies, not sparing Lorde or Lady or any degree, in reprouing of sin and wickednesse, so far forth, that I was counted a saucye knaue amonge gentles, and specially of patrones of benefices, whose

foule

foule disorders, in making marchandice of the church being Gods part, wold heape vp wrath for them against the day of vengeance, and that thereby the childrens bread was taken away and cast vnto dogges, for not onely they were depriued from the foode of the soule, by selling of the benefice to simple syr John, vtterly vnlearned, but also the patron must haue the swetest sop of the tithe to maintayne his houndes, greyhoundes, and spanyelles, for lack whereof the poore person is vnable to kepe hospytalytie: and as Christe whipt out the marchantes from the temple at Jerusalem, so these church marchants must looke for a greuous scourge to come on them from god. For this and the like doctrine I was hated of many, and loued of few. On the other syde, I sawe how some other Preachers that were my neere neighbours, could cunningly claw the ytching eares of vain glorypous men, and like Protheus conuert themselues vnto sundry shapes, by meanes whereof lyuings were powred into their lapps. I set a side my satyricall sermons, & became a plausible preacher, I reiected solitarines, and became a bone companyon, I left my bookes and fell to my bowles, I shut vp my studye, and sought out the ale house, and then who so good a felow as sir Simon: with the papist I was a papist, with the protestant an earnest gospeller, in the new found famely of loue, I was a louing com-

Let them surely looke for it.

panion,

panyon: among graue men, auncient: with wild
otes, youthfull: among gamesters, a good fel-
lowe: and finally, a man at all assayes. Then be-
gannye credite to encrease, and those that be-
before spake euell of me, now gaue mee good re-
porte, and in short space I had more lyuinges
heaped on me, then lawe would permit me to
receiue, but I would refuse none: for I inuen-
ted a proper policie both for fauour and profit.
when soeuer anye lyuing came vnto mee more
then by lawe I was capable of, I would either
make marchandice of one, or els make ouer my
entangled lyuinge vnto some man of suche auc-
thoritie as against whome no common promo-
ter durst presume, by meanes whereof, I was
sure to haue a good bucklar of defence, and a
profitable gaine without desert, so that in shorte
space I was taken vp amonge states, in whose
presence, to win further fauour, I could behaue
my selfe so pleasaunly, that who so greate a man
as I amonge lordes and ladies. I haue com-
mitted to my mynde such store of plesant deui-
ses to feede theire humors at the table, that I
am called my lordes mery greeke, for the com-
pany is the meryer that I am in. And on mee
attendeth simple sir John, who is made a doul-
and dogbolt of euery lerning man, because of
his simplicitie, but for all that, I with my sub-
tiltie, and he with his simplicytie, and my lordes
men with their policye, keepe in our handes

A chaplain of trust.

Scoggins dole is to geue wher as is uei ther neede nor deser.

Such marchandie haue mard all.

An vnfit thing for a priest to be a iester.

A chplain more meet to serue a thatcher then in the church

many good benefices in the countrie, if this be not thriftie now iudge you.

Author. If such shiftinge thrift, ende with good thriuing, I much maruell, but this meane while, how do you discharge your conscience in preaching according to your function?

Sir Simon. I preach very often, and that with great commendacious, for when I am in pulpit before nobles and peeres of the realme, I tend my inuectiues wholy against the insaciable couetousnes of the cuntry man, with the subtyltie that is in them harbored vnder the cloke of simplicitie, and how they beat their braines onely about worldlye affaires, omitting first to seeke the kingdome of god, and the righteousnes therof, according to the commandement of our master Christe. &c. And lykewise of the lawyers that vnconsionably take fees, by whome contranersies are rather mayntayned then ended. And when I preach in the Citie, and before Lawyers, I declayme against both the Courtyer and the cuntrie occupyer, whose dealynges are so vnconcionable towardes the marchant, that he causeth many rich and wealthy marchants to becom bankrupt. Againe in the Countrey, I preach that the pride of Landlordes is the impouerishment of the common wealth, wherby also vice is nourished and vertu decayed, and that the disguised attire of men and women, maketh them seme more like mon-

Sir Simō preacheth for profit.

sters

steers then humaine creatures. And in all my sermons, I haue one pleasant dogtricke or other to delight my auditorye, which mery conceyght is committed to memorye, when the rest of my doctrine is neglected.

Sir Simō preacheth dogtriks in steede of doctrine.

Author. But I pray you syr Simon, is your life so conformed to your doctrine that it cannot iustlye be sayde vnto you, Medice cura te ipsum.

Sir Simon. Tush that is the least care that maye encumber my minde, for I haue so bold a tongue, and such a brasen face, that if I be detected of any notorious crime, I can so hide my wouluish carkas vnder a cloke of lamskin, that my deserued blame shall rebound into the bosoms of my accusers.

Author. But I pray you (syr Simon) haue you had free passadge in these your procedings without taking of some notable foile.

Sir Simon. Lo now thou doest vrge me either to accuse my self vnto thee, or els to deny thy request, but because I thinke that what so euer I doo reueale vnto thee, shall be buried in the sepulture of thy secretes, I will display certein sinester practises that of late I put in vre, to the vtter Shipwrack of my fame, and greeuous wounde of my good reporte, which scarre lyeth so open vnto the eyes of the world, that it is shot at with the sharpe arrowes of many mens tongs, and yet I hope to saue it

saue it from festering by a plaster of new inuention as in the ende of my tale thou shalt heare.

Luther. I couit fyrst to heare your practises (the causes of your wound) and then your chirurgicall policie.

Sir Symon. Thou knowest that when I was in the flower of my youth, I was well regarded of many men, as well for my prompt wit in scoffing and taunting, as also for the comlynesse of my personage, beinge of very tall stature, and actiue in manye thinges, by meanes whereof I became a seruitour, but I was soone werie of that trade, & tooke mee a habit of holynesse, namely a friers coule, and was a painfull preacher. Shortly after I cast of my coule and took on me the office of a prieste hood. But with in a while, I lyked so ill of that function that I shakt of my square cap and my tippet, and became a practicioner of the ciuill law in the attire of a temporall man, as though I had taken no orders at all more then the .24. at which tyme I traded many thinges, and cheefely in mineralles. But it is a world to see howe promotion pricketh the minde of man, as in me maye appeare a perfect pattern: for it so happened that a certaine Archedeacon in the Prouince of Tesremos dyed while I was at slew a citie of the sayde Prouince, after whose death I toke new orders, & became a newe olde prieste againe, then I laboured so effectually and

Welyke syr Symon was a long lubber.

Syr simon a sercher for al kinde of mettals.

fulfhed

filled so finely, as well with my golden hooke, as my glosing tongue, that at last I gat into my hands, not onely the saide Archedeaconrie of sle N, but also certeine fat benefices in ỹ same prouince, wherat the world smiled and spake of me much shame. But I bare out that with a brasen face, and deuised meanes to win newe credite, for the olde was so crakt and worm eaten rotten, that it was nought worth.

Author. Truely syr Symon, I deeme it one of the most difficult matters in the worlde for a man to wine newe credit in a place where the olde is so farre past as you haue described.

Syr Symon. Nay verely, I esteeme it no difficult matter, for by this meanes that I shal tell thee, I beare a greater countenance then euer I did. For I keepe iolly good cheers in my house, but not for eche poore knaue and euery raskall, or for the poore and impotent, but for lords, knights esquiers, & gentlemen. And let them bring with them whom they list, yea, euen their verie dogs, Rug, Rig, & Risbie: yea, cut & longtaile, they shalbe welcome, & for this cause I am a companion among estates.

Sir Simon his Almes

Author. But I thinke those men of honor & worship, vse you as men vse ther water spaniels: that is, they make you their instrumēt to fetch and bring vnto them such commodities, as you by the corrupting of your conscience may compasse, and for your labour they spit in your

Sir Simon is a seruisable spaniell

your mouth, and make you their mocking stock behind your back, and if it be so what new credite do you win hereby?

Sir Simon. It may be as thou sayest, but I haue not as yet perceiued it. But all this while I haue not told thee of one of my practices which sticketh more in my stomak then all the rest, the woūnd wherof, though in time it may be cured, yet I feare me the skar will remayne while I liue. Wherefore to vnlode my stomack of that choralsie I will vtter it vnto thee, as foloweth.

There is a verye honest man dwellinge neare vnto a Towne called Dropmall in the Countrey where my dignities are, which honest man was my very friend in time of necessitie who dwelleth on a lyuing geeuen vnto hym by an olde maister of his, sumetimes Archdeacon of the place that I now possesse, & by my dignitye I am nowe his Landlorde, but oh how it greeued me to see so swete a sope (as he enioyed) out of my dishe, wherfore I sommoned an assembly of my wits and wiles together, and so deuised how to surprise him by the practise of my professed art of adulacion, wherin I vsed also deepe dissimulation, which is a speciall branch of this art, and to begin, I wroat vnto him a letter in effect folowing.

Another mās liuing was a great eye sore to sir Simon.

my

My olde frind M, the sundry good turnes that I haue receiued at your hands enforseth me to studie how I may requit the same. And sith Fortune hath now aduaunced me to be your landlorde, I assure you, (if your lyuinge were not already on you bestowed) I wold endew you therwith in more ample manner, then did your old maister, and perswade your selfe herein that you shall finde me as fast a frind vnto you, as any you haue in the world, whereof you may make proofe when you wil. And because I make the lyke acount of you, I am bolde to requeste the vse of your frienship at this time, which is, that you wil lende me one hundred powndes of money, towardes the charges that hath growne vnto me by my late purchased promocions. Thus with hartie commendations, I wysh you well, from my house at Slew, &c.

By your &c.

Author. Truely syr, your letter portendeth much adulation, and yet peraduenture you performed your promise vnto him, and in so doyng your wordes were friendly & not flattery.

Sir Simon. In deede I performed the same with shame enow vnto my selfe, for he (ioyning with

with another of my tenants) gratified my re-
quest, and I requited it in this maner: I refu-
sed to receiue my rent of him, because the forfai-
ture of his liuing, stoode vpon the non paiment
of his rent: willing him not to regarde the ten-
dering therof at the dayes and place limited, se-
ing that not onely I was his verie friende, but
also endetted vnto him farre beyond the value
of my rent. But hereby I see howe God stan-
deth with true meaning men, and frustrateth
the wicked policies of vnconscionable dealers,
to their shame, as in mee maye appeare a nota-
ble example, for I intending to circumuent him
with my subtiltie, was my selfe caught in the
snare of shameful obloqui. For when I suppo-
sed that he had forfaited his said lease for want
of tendring the rent, whereas (in verye deede)
he (vnknowen to mee) had lawfully tendered
the same, I came vnto his house as Iudas did
vnto his maister a friend Christe with a treche-
rous kisse of egregious dissimulation, & brought
with mee a troupe of my adherents. And at our
comming (albeit it was on a suddein) we foūd
such chearе and friendly entertainmēt, as right
wel deserued great thankes, in recōpence wher
of, I sent the good man out of the waye by a
trayne, and in his absence gaue possession of
his house to another, whiche being knowen, all
the countrey cryed against mee crucifige. And
yet he (by his aboue specified wisedome) pre-

I man of good conscience as by this practise appereth.

God prouideth for plain meaning men.

a good turne wel requited

uented

rented my pestilent wilinesse. And this is the scarre that I feare me I shal neuer cure.

Author. Certes of all knaueries, coggings and dissimulations, I neuer heard the like, but I praye you haue you applyed no plaister vnto this so foule a wound, which I thinke stinketh so that it offendeth the sences of as many as knowe you or heare of you.

Syr Symon. Yes I haue a little molified the same with the oyntment of smooth words, saying vnto him that my meaning was to take it into my owne handes, and so to bestow it againe on him that thereby he might perceiue how well I loued him, but all this cannot stoppe the mouthes of the people, and therfore (as I tolde thee before) I cleue fast vnto the companye of worshipfull, trusting that in tyme, it wil be a scarfe to shadowe the scarre of my knauery.

Author. Now to conclude with you (Syr Symon) I praye you what is the price of a good benefice in your countrey: for I knowe that you are both a Merchant and a factor for other chapmen.

Syr Symon. Ah sir, that is such a secrete as I list not reuele vnto you for doubt lest I be shent. But if thou wilt studie my arte, I wil be thy reader, and then thou shalt both knowe the order, and enioy the fruites thereof.

Author. Verely Syr Symon, I do so

much detest and abhorre the studye and practice of that filthie science, that I will rather suffer any worldly penurye, then be a follower of thy sect, and nowe I cannot choose but declaime against all thy practices, as thou hast particularly recited them vnto me. And first to begin with, whereas thou hast acknowledged thy returne from grauitie to knauery, from holynesse to holownesse, from lyght to darknesse, from truth to lying, and from sinceritie to flatterie, for this thy notable apostacie, thou deseruest to be baffolde here on the earth, and to be enstalled the Archdeacon, or rather Archdeuill of Plutos infernall court. Also whereas thou hast confessed thy impudencie in committing of euil, and bearing out the same with a blushles brazen face, I assure thee, the day wil come when thou shalt stand before the tribunal seate of Christ, and all thy filthye factes shalbe then layde before thy shameleſſe face, and penetrate the brasse thereof (if any there be) when thy owne conscience shal put thee in mynde of these wordes that thou hast often times preached, out of the Psalme. And vnto the vngodly sayde God, howe darest thou take my lawes in thy mouth vvhere as thou hatest to be reformed, for vvhen thou savvest a theefe thou consentedst vnto him, and hast layde dovvne thy portion among the adulterers.

A fit preferment for such a chaplein.

And also thou hast read Saint Paules rules vnto

vnto Timothe, as touching the framing of his lyfe to his doctrine, and his woorkes to his woordes that in the function of his ministerye might be found no fault. Then wilt thou saye, Oh that I had so directed my life by the lyne of Gods woorde, that I might boldly and truely haue sayde with our Sauiour Christ, Quis ex vobis potest me arguere de peccato? But all to late shal it then be, except whyle thou hast space thou call for grace, and without dissimulation turne vnto God, whose eyes thou canst not bleare with all thy cunning in adulation, because he is scrutator cordis, the searcher of the verye heart of man and wil not bee deceiued by any arte of glosing woordes &c. Nowe where as thou hast practised to be bolstred vp by the countenance of worshipfull gentlemen, I must needes note, that many noble men and gentlemen are by thee and thy sect vehemently abused. For thou hast acknowledged thy insinuation towards them, by meanes whereof they commit credit vnto thee, and such is thy wickednes, that whether they bee enclyned to vertue or to vice, all is one to thee: So that if they be couetouse, extortioners, proude, voluptuous or blasphemers of Gods holy name, they are not by thee rebuked, but such shall dye in their owne sinne, & their blood shal be required at thy hãds, & also (as I haue heard of thee) thou hast honest termes to cloke these forenamed vices. Ezek. 33.

First, couetousnes is thrift: extortion, good husbandrie: pryde is cleanlynesse: lecherie, a spurt of youth: & swearing is lustinesse. &c. And as for simonye, it is but honest consideration, whereby thou, and simple sir John, with sir William the weauer, and sir Thomas (but lately a Tinker) with Saunce the seruing man snatch vp the benefices of the countrey, but (god be thanked) these disorders are lyke to be reformed by the prouidence of our noble Queene & her honorable counsaile, with the Bishops and fathers of the Church: and then shal Syr Symon be shaked of from the presence of noble men, and men of Authoritie, and trewe preachers placed in his rome. And nowe to conclude with thy sinister and execrable practise in the prouince of Tesremos, whereof thou saiest thou art ashamed. Consider the premisses, and liue hereafter like an honest man (if thou canst) and that shalbe the best plaister to cure that scarre, which otherwise wil neuer be healed, & being once whole & sound with continuance of that salue, thou maist then boldly shewe thy face, which is, as yet so blemished, and alwayes regard these wordes, veritas non quærit angulos.

God grant this may bee done with spede.

¶ The

¶The sixt dialogue betweene Pierce Pikethank, dronken Dickon, dame Annat the alewife, & the Author.

Dickon.

Now fill the pot ostesse with liquor of like,
In steede of your payment faire wordes shalbe rife.

Annat.

Faire words makes fooles faine, the old prouerb doth say:
Such guestes are best welcome when they go away.(

Pierce Pikethanke. In faith Dickon this goeth very hard that we haue rackt and crackt our credit so long vntil it is not worth one pot ofale, and my throte is so dry, that a man may grate ginger on my tong.

Dickon. Well Pierce, as hard as the world goes, I trow we shal finde some shift or other to quenche the scorching heat of our parched throtes, with the best nippitatũ in this towne, which is commonly called hukcap, it wil make a man looke as though he had seene the deuill, and quickely moue him to call his owne father hoorelon. The ale knights rethorick.

Pierce. This thy description of dagger ale, augmenteth my thirst vntill I taste thereof, wherefore I pray thee make haste to flatter my Ostesse in the best maner thou canst, and yet I dare ieobard my cappe to fortie shillings, thou shalt haue but a colde suite.

Dickon. I assure thee Pierce, our Ostesse

daune Annet is as friendly a wench as any is in this land, and she loueth a good fellow very wel, and hath holpen many a one in her dayes, that otherwise would haue don ful yll. I would all woomen were of her nature and condicions, for shee is both honest and liberall with great discretion.

Annet. Go to you drunken knaue, that flatering face of thine shal cost me a glasse of dissembling water.

Dickon. What Ostes, did you heare mee: now I sweare by my honestye I thought you had bene farther of. But my good sweete ostes I pray you keepe in store your dissembling water for Pierce the promoter, and Crispin the counterfait, with Wilo the makeshift, & other of your daintye guestes, for I pooze Dickon wil thanke you more for one pot of ale of the ryght stampe, then for twentye your glasses of water.

Annet. I see wel Dickon thou art a good ale orator, but I cannot pay the brewer with faire wordes, and that thou knowest.

A shift to win some simple woman.

Pierce. Truelye Ostes I was doutfull at my first cumming in to call you by the name of Ostes, for I rather supposed you to haue bene one of the maydens of the house, you looke so yong and smoth.

Annet. Well honest man, I will take your worde for two or three pots of drinke. But as for

for Dickon, I am too wel acquaynted with his condicions to geue him any credit.

Pierce. How sayst thou Dickon to this: whether of vs two are better worthye of commendations for the arte of flatterye:

Dickon. Truelye Pierce, I perceiue that thou hast a verye good dexteritie in pleasing the humours of weomen, whose natures I see, are most affected with hearing commendations of their youth, bewtie, and comely feature, with other the lyke, in which subtilties it appeareth thou hast perfect experience.

Pierce. Yea Dickon, thou and I are apte schollars in the eyghth liberall science. And if there be anye painter disposed to make a perfect portraiture of two flattering knaues, he shal not neede to seeke any further for his paterne then to vs.

Dickon. In deede as thou sayest, but the best Artizan in Europe cannot depaint thee in thy ryght kinde better then I my selfe can, but I wil omitt the description of thy lyniaments, and display thy conditions.

And to begin withal, thou art an egregious flatterer, a deepe dissembler, a singular good Bawd, a playn counterfayt, a priuie pykthank,

The perfect blazoning of a knaue in grain.

an archerakehell, a natural varlet, a knaue incarnate, and to conclude, a palling pikethanke, thou hast two faces vnder one hood lyke Ianus, two hearts in one body like Magus, two tongs in one head like Iudas, and finally in all knauerie thou art incomparable, & this is the right imblazure of thy condicions.

Pierce. Certes Dickon, thou makest mee right proud of my excellencie in these commendable qualities. Wherefore to requite thy curtesie, I wil fulfil the old prouerb, muli mutuum scabiunt, and I wil shewe thee as in a glasse, both thy proportion and thy laudable conditions. And first I will begin at the crown of thy head, which is so comely knauebald as the like is harde to be founde, whereunto is ioyned a bewtiful browe, much like vnto the forehead of a faire Cowe, very well adorned with Ore fethers of the ryght stampe, and a litle beneth that, there sitteth as it were in a chaire of estate a most riche precious and glorious nose tipped with a great bottel of brazile, garnished with Rubies, Saphires & crincums, bewtified with orient colours much like vnto scarlet or crimson beluet, indented with motheaten maladies, which bewtiful member of thine is circumuented with a flulshing fierce face, whereat a man may warme his handes in the colde winter, & light a candle at any tyme, with manye other commodities conteined in that good face of thine,

thyne, and therewithall hath fixed thereon a terrible tartarian beard, a notable harbour for the crablouse. And to make speedy dispatch of the rest, thou art whole chested in the brest like an owle, an excellent back to tary my lords ape, a grande lyrycumpanch like a mare with fole, a bounsing buttok of a cart lode, a paire of left legges with the thighes downewarde, and a goodly splaye foote iust the length of the slouaines last. And now to thy properties, thy vse is to counterfait thy self to be a mad mery companion, and wilt not blush to place thy selfe in euery mans companye, and taste of euery mans pot. And if thou perceiuest the company to be delighted with thy iestes, then art thou in thy ruff, but if they be so wise as to mislyke of thy sauciness, then thou hast this subtile shift, with olde drunken latine, which I haue oftē times hard thee pronounce,

Potus husorum meretrices presbiterorum
Panis perfusus, cunctorum spectat ad vsus.

Also thou canst prate lyke a pardoner, and for thy facilytie in lying, thou art worthy to weare a whetstone in thy hat in stede of a brouch. Lo now haue I playde the painter, by drawinge thy picture in their right conlours.

Dickon. Wel Pierce, let vs now leaue our painting, and fall to drinking, for when I haue well swilde my soule, then am I a mate for all companies and a master of our art.

Pierce. Thy counsaile is good, wherefore

let vs tosse thecan too and fro, with hay iolye Jenkin I see a knaue a drinkyng. &c.

Author. Although (gentle Reader) I may seeme perhaps to offend thy modesty with this drunken dialogue, yet I pray thee let me be rather excused, because I swarue not much herein from the vaine of Erasmus of Roterodame, (although far beneth any comparison vnto hym) who vsed to place pleasant pamphletes in the midst of serious and graue matters, as well for the recreation of his Reader, as also to display and therby to taunt the follies and trifling fantasies of al sorts of people. And now that these two drunken drudges, that glory so much in their iniquitie are busie in their bibbinge, I wil play the painters part indifferently for thē both, desiring thee that I may herein vse thy pacience. The one of them, namely drunken Dickon, (vnder whom I comprehende all maner of Roisters, rakehelles, and drunkardes) is a saucye and malapert varlet, who vseth verie broad iestinge, as well with men of honour, as with meaner sorte, whom they tearme a madmery knaue, he taketh all floutes and bobs in good part, by meanes whereof he bobbeth many others. Amonge the company of lustye swearers hee wyll out sweare them all. And sumtimes hee will put on the habite of a foole, in which garmente hee is tormented in, when wiser, and honester men are put backe, and be-

cause

cause hee noteth that wise men take sport to see fooles in a radge, hee wyll counterfait himselfe to be in a madmoode when he is nothing at al angrye, hee is a common coloner, and a subtile shifter, the circumstances of which mischeuous practises, I wyll hereafter note in my seconde parte, and these are the branches of his adulation that bringeth foorth most bitter fruite, of whiche kinde of dissemblers, let as many beware, as either feare God or regard their owne profit, for the plague of God is imminent ouer the place of their abode, and threatneth vengance both vpon them and their fautors. Now as touchinge the other, (namely) Pierce pickthanke, his condition is to cloke his hollow harte, with a holy pretence, and his dissimulation is chiefly e in matters of religion, although (in very deede) there is in him no more sincerytie then in an ape. Hee wyll come sumtimes vnto a Bysshop, and sumetimes to others, that hee thinketh to bee zelous in Religion, and hath vnder his arme a new Testament, or a psalter, as though his speciall care, and onely studie were on the Scriptures, vndeer which pretext hee beguileth both the wise and the learned, hee will in their presence temper his talke with such a shewe of godlynesse as though hee were rapt vp into the thyrde Heauen, hee is a Sainct outwardlye and a Deuyll inwardlye. And hee wyll seeme

to be greatly grieued in conscience, that papistrie should beare such sway in mens harts, and that such papistes (naming this man or that) are not straitly seene vnto and sharplye punished, and will pray God to preserue such good men as they are, vnto whom he talketh, as by whom Gods true relygion is aduanced and errour suppressed, &c. With these and the like practises hee winneth fauour and benenolence among the protestants. The he hath an old portas, or some such booke in store, and therwith he commeth vnto them that hee knoweth to be of the olde stamp, and frameth his tale to this effect. A good syr saith he, the great anguish that I beare in my conscience, enforceth me to seeke for the setlynge and satisfaction of the same at your handes, or sume such godlye learned man, as I know to be of vpright iudgement in the scriptures, the true interpretation whereof hath beene wrested and peruerted by the professors of this new religion. I see, and am sory to thinke vnto what penurye the worlde is brought since the ouerthrow of Abbais, to the great impouerishment of this relme, and what a sort of skipiackes are now crept into the places of auncient and graue fathers, by whom the holy sacramentes are nothing at all sacramentally vsed, contrary to the institutions of the catholyke church of Rome, our holy mother the spouse of Christ. &c. With these and the like

wordes he is a deepe dissembler in relygion. And also to pike thanks & profit at all mens handes, he can frame himselfe to feede al mens humors, so cunning is hee in this filthy art of flatterie, from which kinde of dissemblers, and al others God shield vs, and sende vs his grace that wee may embrace the honest and godly retinew of lady truth, and shake of all such flatterers and dissemblers, as haue hitherunto peruerted the natures of men in these our daies.

¶ The seauenth dialogue betweene Diogenes, and Vlpianus. Wherin is expressed vnder the person of the Author, the simplicitie of suche as thinke the court to preferre all that flock vnto it, which after experience had therof, is found an vnfit place for simple persons of grosse education.

(.)

Diogenes.

VVHat new delight hath rapt thy minde
my tumbling tub to shun
Hath frantick folly woue the web
that foolish fancy spun?
Doth carefull court ackoy thy minde
where dangers dayly dwell
To loth the fieldish quiet lyfe
that whilom lykt thee well?
Expresse therefore the cause to mee
whom friendship driues to doubte
Least thou be causer of thy woe
by seeking Fortune out
Whose coy conseights I saw full well
while I in court abode
Wherby my old delight renewd
to liue in fields abroade.
When Alexander mighty king
in Macedon did raine
He won me to dame Fortunes court
by lure of pleasant traine
Where I might view the vayne delyghts
that vaded euery day
I saw and smylde how some styll gapte

For

for gayne of golden pray.
Which was in deede a harmefull hooke,
with pleasant poysoned bayte:
For beeing had spight spurnd a pace
on his downefall to wait.
On fauour alwaies dyd attende
with fayned friendly face
The flatterer with cap and knee
to sue for Fortunes grace.
But secret spight stood still aloofe
to hatch his hatefull broode.
And open malice kept a coyle
with mad and ragging moode.
These and a thousande troubles more
in Fortunes court I hewd
I lothd to drynk those pleasant pregs
that dange dayly brewde.
At last as I lay on my couch
a sely mouse I saw
That crept out of her homlye nest
to feede her hungry mawe.
And hauyng fed, she tournde agayne
with well contented mynde
Which lesson was a lore to mee
from courtlyke state to wynde.
Then to my tub I turne agayne
where I am Lorde and king
A castell meete for such a Prince
whe: to I closely clyng.
My homly house no eye sore is.
my landes none doth desire
My fall no man seekes for my wealth
I hang not by the byer.
And thus I dare be bolde to speake,

Enuy pursueth promotion.

as

as trueth shall after cause:
And yet I lyue in safeties seat
free from the tyrants iawes.
Wherfore friend Fulwell leaue thy gad
and liue with me in rest:
No lyfe is lyke a quiet hart
lodgd in contented brest.

Vlpianus. No new delight of courtly ioyes
hath drawne me from thy loue,
Ne lugred bane of Fortunes toies
I may once my minde remoue.
To learne experience was the cause
that I from thee dyd wende,
Skill is a poole thats bottomlesse
and wisdome hath no ende.
Insatiable knowledge is
a burning quenchles fire:
The more experience geues me drink
the more they styll desire.
How oft hast thou with scornfull tong,
dame Fortunes name exprest:
Which made me long to see the wight
whom thou dost so detest.
That I might say by sight of eye,
as eke of heare saies talke,
That Fortune is a vading flowre
a withred fruteles stalke.
This, this I say sent me to court
where I might see and learne,
To know the dusky chafe from corne
and good from yll discerne.
There saw I wonders very straunge
that asketh time to tell,

They

They think there is no other heauen,
that ay hath bene in hell
When thou and I in whelmed tub
from stormes in couert lay:
I thought no harbour like to that,
for night and rayny day.
Our rootes me sæmde was swæte repast,
and iunkets passing fine:
For hunger is a noble sauce,
and thirst makes water wine.
A wodden dish is worthy plate,
where mettals are vnknowne:
In steede of goblet, nature gaue
vs handes that are our owne.
But when I come to courtly traine,
then might my eyes behold:
Such buildings braue such costly robes,
such plate of glittring gold:
Such gems and iewels of great price,
such fation of attire:
Such flaunting dames whose beautie braue,
would kindle cupides fyre.
Such iustling to beare swing and sway,
such clyming to the top:
And some I saw did reape the corne,
that neuer sowde the crop.

And might not these enflame thy mind Diogenes.
in courtly troupe to stay?

No no, but lend thy eares a while, Vlpianus.
And so shall I display,
The cause that I am farre vnfit,
to serue in Fortunes traine:

Whereby my fates enforceth me
to clownish field againe.
As kinde forbids the Larke to swim
and fishe to flye in ayre:
So I in court deuoyde of hope
may liue in deepe dispaire.
When first I came to Fortunes court,
with hope of happie speede:
I sawe the fruite like Tantalus,
but might not thereon feede.
I smeld the rost, but felt no taste,
my hunger to augment:
I might beholde the fragrant wines
and followe by the sent.
I sawe the ladies galant gownes
with many a garde and dent,
And courtiers for their ladies sakes
in costly colours went.
The facion of my threadbare robes,
no courtier did desyre:
But eche one said a ragged colte
may serue a scabbed squire.
And thus I kilde a courtier then
for courting any more:
I sawe the snare and scapte the traine,
and hauing learnde this lore,
I can exhort my compires nowe
that are for court vnapt,
To leaue the life thats linkt in care,
with troubles dayly wrapt.

Diogenes. Then shewe I praye thee what thou sawest,
And what thou didst obserue:
Tis long since I of court had viewe,

and

and courtly fashions swerue.
Declare to me how lustie lads
dame Fortunes grace doth winne:
Prepare thy tongue, my eares are bent
to heare thy tale begin.

To shewe of robes the sundry sutes Vlpianus.
and fashions very strange:
Would be to tedious to describe,
for why they dayly change.
And what was vsde but last yere past,
is now so olde and stale:
That countrey clownes do buy them nowe
in court they haue no sale.
And that which now in court is worne,
growes dayly out of vze:
The taylor that can make newe guise,
of currant coyne is sure.
But this I chiefely did obserue,
Frenchemen haue framde such tooles:
That now french nets are cast on neckes
to catch vp English fooles.
But let it passe, I spurne it not,
Let eche one vse their vaine:
These vanities I wil omit,
and turne my tale againe.
Unto the wonders that I sawe.
by practise put in vse:
But first to honest courtiers I
wil frame my iust excuse.
Whome I do not in any poynt
meane to offend at all:
Though galbackt Bayard winch when he
is rubd vpon the gall.

I sawe where Aristippus stoode,
fast by a lordings syde:
Who in his taunting tatling tongue
reposde a iolly pryde.
He finely framde his fyled talke,
the hearers to delyght
Smoth wordes I see doth beare great sway
and are of mickle might.
Eche man salutes him by his name,
and he doth them embrace:
Words are good cheape, and tis small cost
to shewe a friendly face.
His new found science in the court
did trueth oft times betray:
And who but Aristippians
might beare the bell away.
At last he me espyde by chaunce,
and thus to mee gan say:
What? olde acquaintance? what affaires
hath thee to court now brought:
What winde driues thee? and whats the cause?
that thou the court hast sought.
If any thing in mee doth rest,
that may thy fansie feede:
Expresse thy mynde, aske and receiue,
But speake and thou shalt spede.
I gaue him thanks, but yet I thought
these goodly golden wordes
Would proue but winde of slender weight,
and bushes voide of burdes.
I calde to mynde an olde sayd sawe,
which I haue not forgot:
Tis wisedome to take time in time,
and strike whyle thyron is whot.

When

When Pig is proferd, ope the poke,
my Nurse taught me that tricke:
My poke was open by an by,
my hammer was very quick.
Faire sir (qd I) your friendly wordes
emboldneth mée to craue
that I (through you) in Fortunes court
some simple place may haue.
Small entertainment serues my turn,
so it be ought at all:
Poore men are pleasde with potage ay
til better vittailes fall.
And you that earst was as I am
sit now in Fortunes lap:
Make frinds of fortune while you may
men say shée hath a trap,
wherin her darlings oft times falles,
when frowning cheere beginnes,
First point of hawking is holde fast,
he laughes they say that winnes.
Tush tush (qd he) thou witles wight,
thou spendest wine in waste:
First learne the skill to flatter fine,
and then thou maist be plaste.
Diogenes that doting drudge
hath drawne thée to his scoole,
His preignant wit is yll applyde,
he proues him selfe a foole.
He calles mée Dionisius dogg,
for fawning flatterie fine,
But he like dog doth snar and grinne
at this wise trade of myne.
If he would turne his taunts and quips,
to pleasant mery iest,

Yee might in fauours grace remaine,
and flaunt it with the best.
So thou thou that it hast not shakte of
that sottish kinde of skill:
Must smoth thy tonge, and oyle thy wordes,
and finely file thy quill:
Then come to court, and I protest
thou shalt haue my good will.
Ah sir (quoth I) I see right well
my sute growes very colde,
All promises are not performde
All glistering is not golde.
And wordes of course haue coorse effect,
Experience teacheth so:
Deedes sink, and ly at lowest ebbe,
while golden words doo flo.
And sith no meane but flattery may
saue mee from fortunes scorns:
As good is a foe that hurteth not, as a frend that helpeth not. I list not seeke a pleasant rose,
among so many thorns.
As good such frends were lost as found
That helpeth not at needs:
Of thousand losses is the least,
Thus wee weare soone agreed.

Diogenes. Ah sir, and sawest thou Aristip?
that spaniell of currs kinde:
Who hunts ech haunt where gaine doth grow,
and turneth with the winde.
A smelfeast Gnato for his gut
to vouch ech Thrasos bragge:
Whose wordes are free to promise much,
but bound vp is his bagg.
His filthy foule philosophy

more frindship hath obtaynde,
Then truthfull tongue and trustie heart
that neuer was distainde.
Much like the false and wylye Fox
that whilome had espyde
A Rauen with her praye in mouth,
where at the Fox enuide.
And cast within his crafftie minde,
how he might her beguile:
From top of tree where Rauen sate,
at last he framde this wile.
O noble birde whose heauenly hue,
with ioyful eyes I see:
And muse that fame hath forgd such tales,
And fowle vntruthes of thee.
For flying fame, nay, lying fame,
reportes thee to be blacke,
But sure I see thy stately corpes,
no beautie braue doth lacke.
The loftie oke thou makst thy perch,
the haughty towre thy seat:
Thy mightie wings with princely pompe,
the fleggie ayre doth beat.
Thy port doth passe the Eagles lookes,
I know ful well thy kinde:
Thy race is sure heroicall,
thou art of noble minde.
And if thy song be like thy shape,
the beasts would sure reioyce:
To see that comely corps of thine,
and heare so sweete a voyce.
The Rauen then puft vp with pride,
her prayses to augment:
Began to syng, The pray fel downe,

The Fores flattering Oration to the Rauen.

The Fox had his intent,
And laught to scorne the foolish birde,
that thought her selfe so braue:
Euen so playes flatterers when they catch
the thing that they would haue.
But now proceede, what sawest thou els,
It is no newefound cast:
'Tis common now for fooles to feede,
when wiser men do fast.

Vlpianus. If I should shewe what sleights a sawe,
dame Fortunes grace to gaine:
would trye my wittes and me procure,
displeasure for my paine.

Diogenes. Hast thou such feare of Fortunes frownes.
or of her whirling wheele?
Who since thou were thrée horseloues hygh
hast tumbled at her heele?
Dread not at all except thou meane
to learne her fawning skill
Whose flattering cup is fild with wine
that thirst enforceth still.

Vlpianus. Nay, nay, tis time that we go in,
to take some small repast
My limmes war weake, my tongue is faint,
Pigges are content with mast.
The courtly fare hath fed my eyes,
but belly had no share:
Nothing at all no sauour hath,
nothing is homly fare,
I know thy storehouse is not voyde
of rootes of some such dish.

Sharp

Sharp hunger is a noble sauce
for rootes, for flesh or fish.

Diogenes. Yet tel I pray thee, foundst thou not
one faithfull friend at all:
Whereby some hope of better hap
in tyme to thee might fall.
Ill is his chaunce, worse is that place
where friendship none is found.

Vlpianus. Yes verely one friend I had
to whome I am much bound.

Diogenes. But was he of habilitie
by Fortunes fawning grace?

Vlpianus. Dame vertue gaue him worships seat
in spight of Fortunes face.

Diogenes. Faine would I know that friendly wight,
I long to heare his name.

Vlpianus. Some men would deeme I flatter him,
if I should write his fame.

Diogenes. Truth may be blamde but neuer shamde,
Truth needes not feare her foe:
In truthfull praise a man may speake,
Truth needes no glosing sho.
A lying flatterer ay is forste
his forged tale to hyde,
With cloke of fained eloquence,
for feare he be espyde.

But why shouldest thou refraine to speake
the trueth that thou hast tryde.
Wherefore thou maist imparte to mee
his name and worthinesse:

Vlpianus. Then marke my wordes, and couertly
the same I wil expresse.

A faithfull frend to the Author.

Ernest he is in zeale of sacred trueth,
Debonaire eke, and friend to euery wight:
Modest and meeke, a father vnto youth,
Vertue to farther is his whole delight.
No nigard of the wealth that God him sent,
Despysing pryde, and with his state content.

His heart doth harbour giftes of heauenly grace,
Among the poore a pattron of defence:
Right louingly doth learned wightes embrace,
Makes small accoumpt of currant quoyned pence.
A pacient man in suffring any wrong,
Not rendring yll againe in deede nor tong.

Diogenes. Ful wel I nowe perceiue his name,
and haue obserude his praise:
Such frinds in whome such vertues are
be rare in these our dayes.

¶ The

Tom Tapster. Miles makeshift, Wat Wyly, and the Author.

Tom Tapster.

You are welcome gentlemen
will it please you to go neere.

Author.

Such welcome I lyke not
that bought is too deere.

M. Makeshift. Sir I perceiue right well that you haue bene accustomed with the flattering entertainment of Tapsters, vnto whom a mans purse is alwayes better welcome then his person.

W. Wyly. In good sooth Tepster, if thou knewest how weak our purses are, thou wouldest geue vs but feeble entertaynment.

T. Tapster. I see you are merye gentlemen and disposed to iest, but if it be as you saye, you shal (notwithstanding) haue so much credit at my handes as your dinner and horsemeat amounteth vnto, for you seeme to be honest gentlemen.

M. makeshift. Of our honestie we will make no great vaunts, but that we are gentlemen, and cleane gentlemen, we will not denye, for I suppose we three cannot make a stocke of two pence. But I pray thee whereby dost thou deeme vs to be gentlemen.

T. Tapster. Sir it is a gentle tapsters curtesie, generally to salute all men by that tytle, which lesson I first learned in the scoole of adulatiō, in which art I haue so profited that I am now a publike reader thereof: and by my absolute knowledge herein, I can both proue you a gentleman, & also emblaze your armes.

W. Wyly. Thou art a gentlemanlike tapster.

M. makeshift. I warrant you he was neuer begotten without the consent of a gentleman. But tapster, set forwards our dinner, and if we lack money, I wil promis thee by the faith of a gentlemā, to pay thee whē I come hither next.

A goodguest I warrant you.

T. Tapster. I take your word, you shal lacke no good cheere. exit.

Author. Lo here is cretensis cum cretense, a cogging knaue with a foysting varlet wel met: he with his herbaltrie & you with your hemp-baltrie, I trust anon wil make a good medley.

W. Wyly. Hold thee cōtent fondfellow, & giue vs leue, & so shal thy charges be borne, for thou hast oft heard say, that fallere fallentē non est fraus to deceiue a deceiuer is no disceit. And he that with his flatterie deceiueth a thousād in a yere is now like to be mated with his matches, hold thou thy tongue & obserue ỹ euent. No more wordes, for now he commeth in.

T. Tapster. Gentlemen, I pray you haue patience yet a litle while, & it wil not be long vntil your dinner be redie.

W. wyly. No hast but good, better is a litle tariance

riance then a raw dinner. But in ỳ meane season I pray thee tel vs what newes is now stirring.

T. tapster. I haue in my taphouse both stale & fresh newes: yea, & if neede require, I haue there a stamp to quoyne newes at all tymes.

N. ma. I pray thee tel vs new & trew newes.

T. tapster. Sithens you are so griedie of newes, I wil tel you such as wil seeme wōderful & incredible. First I gene you to weete, that there is betwene Sir Morpheus and mee, verie great & familiar aquaintance, by meanes wherof, we conferre together sumtimes at noone, as wel as at midnight, & being this last night past in a deuout dreame, he led me by the hand into a pleasant paradise, where I might behold wōderful visiōs: first I saw how Iupiter sate in his throne of maiestie calling all the other gods to accompt of their offices & ministeries, before whose royall seate, the petie gods & goddesses endeuored with al diligence to curry fauour by sundry strang & vnacustomed sleights: the terrible & wreckful god Mars, whose heart was whylom bent altygether to conquer whole monarchies & empires, as an infest enemie vnto peace & tranquilitie, hath nowe set a side his warlike instruments, and is become a suter to Ioue, to liue at ease, preferring quiet before conquest, & gold before glorie, he hath shaken of his harneis, & taken into his armes in stead of armour, the beautifull Lady Venus, whereat the cunning smith Vulcan taking indignatiō (bi his exquisit skil) ēclosed thē together ī a net of wier,

Tom Tapsters dream

for the which, this noble craftesman was had in great admiration among the Gods and wel commended of Iupiter him selfe. And when Vulcan had playde this pleasant pageant, in came Appollo (as it were vpon the stage) to solace Ioue with some kinde of adulation, wherby I see full well that my science is practised euen among the Gods. Then came in sir Cupid like a carpet knight, and with smiling countenance and smooth wordes, allured Appollo to resigne the scepter of his prudence and his learned laurel crowne vnto Ioue, whereby to discharge him selfe of a great burthen, and also to please Iupiter with his excellent skill of musicke, vnto which fond request Appollo eftsones applyed, to his perpetuall obloquy. Howbeit his incomparable harmonie founde suche fauour with the father of the Gods and the rest that his change chaunced to the multiplication of his gayne, though to the diminution of his credit. Thus Appollo became a minstrel, and many of the rest daunced after his pype.

Then came in Mercurius in the habite of a trauayler, and he tolde vnto Ioue wonderfull newes and monstrous lyes, namely Englishe lyes, French lyes, Spanish, Dutche, Italian, Irish, Welshe, Romaine, Polonian, Moscouian Babylonian, and Turkish lyes. And to conclude, he could set out all maner of lyes, wyth al maner of colours. But it is a woorld to see how accep-

acceptably his newes were receiued, and to conlider how the eares of gods are delyghted with vayne fables, and forged fantasies. But here began the sporte: There stoode a farre of, a simple sot named V. F. and when he saw how Mercurie was fauoured for his fables, and commended for his cogging: peswaded him selfe, that he by speaking the trueth, should be right wel regarded. And euen on the suddeine rusched into the place, as though his. q. was then to speake, with malepart and saucie boldnes, vttered these wordes following.

O mightie Ioue sith licence thine
to speake is now assignde,
And pardon free proclaimde, geue leue
for me to speake my mynde.
Fooles bolts (men say) are soonest shot
yet oft they hit the marke:
Blind Bayard is as sure of foote
as Palfrey in the darke.
On stage who stands to play his parte
eche frowne may not him daunt:
Some playe to please, some laugh, some weepe,
Some flatter, some do taunt.
But he whose parte tends to this ende,
fond fansies toyes to scoole:
Best welcom is when he resines
the scaffolde to the foole.
Lo now the foole is come in place
though not with patcht pyde cote,
To tel such newes as erst he sawe
within cocklorels bote.

The Rowers cryde, to Barge to Barge,
the passengers make hast:
The tyde is turnde, and euery foole
in his degree is plaste.
With lustie gaole and laboring oars
the barge hath wonne the porte,
Where Iupiter doth raigne and rule,
within a stately Fort.
Eche one deuisde which way were best
in fauours grace to growe:
Some crake, some brag, some flaunt it out,
Some crouch and creepe ful low.
With cap and knee some sue and serue,
some gape for others falles:
Some snatch the fruite before rebound,
some grawe on tastlesse shalles.
Some fish and catch a Frog at last,
yet feede on better hope:
Some sting their hands with nettles keene,
whyle they for flowers grope.
Some sing, some daunce, some pype, some play,
and all for fauours grace:
Thus greedie gaine makes men beleeue,
they runne in endlesse race.
What desperate hazarde in so harde
that makes the yonker doubt:
What way so wylde where gaine doth growe,
that worldlyng fyndes not out.
What hole so small in writings olde,
that cannot now be found:
But lucre and large conscience makes
some holes where words be sound.
Ah, Conscience is a banisht wight,
with garments all to torne:

but

But though she sit in homely raggs,
she laughes some robes to scorne
She smiles at tyrants that turmoile
to make their will a lawe: (wrong
Whose climbing minds by right or
woulde hold all men in aw.
Refusing fame and chusing shame
by hunting Mammons chace:
A fig(say they)for good report,
let me haue Fortunes grace.
Oh Ioue, are these things hid from thee
nay, nay, thou seest them all:
But winking wisdome is not blind
to turne the tossed ball.
Thou seest that sundry sorts of men,
by flattrye do aspire:
To guerdon great, when trusty trueth,
hath hatred for her hyre.
Thou seest (I know) the subtile sleights
that worldly wights deuise:
Who currieth fauour currantly,
is onely counted wise.
Alas how is relygion vsde
to serue the turne at neede:
Whose cloke hides sundry hopocrytes
that many errours breede?
For why tis now a common trade,
when refuge all is past:
To take relygion for a shield,
a shift to serue at last.
Oh Ioue if thou wilt ransack some
that want of her decres
They wyll appeare but slanting leaues
of withered fruitlesse tres.

To flatter Princes many men
apply them to the time:
They force no whit relygions fall,
so they aloft may clime.
Now mighty Ioue, looke well about
all things are in thy sight:
The touchstone tries, all is not gold,
that glistereth faire and bright.
Euen at thy elbow euery day,
such deepe dissemblers stand:
As well deserue by rightfull dome,
to be exilde thy land:
Loe thus I haue expresst my mind,
and shewd foorth my intent:
My part is playd, and I am pleasde
so that I be not shent.

Miles Makshift. Mary sir this was a very saucy and presumpteous foole, for not onely his boldnesse in pressing him selfe to that place was worthy of reproche: but the subtiltie of his metaphoricall phrases deserued iust punishement.

Wat Wily. Thus wee may see what madnesse it is to permit fooles freely to speake their mindes, but much more to suborne them in their taunting talkatiue veines, whose tonges are alwaies bent to shoote their doltish boltes at other mens vices, and yet see not their owne follies, but I hope to see the day that such cokscomes shall be restrayned, for they are infest enemies vnto the noble facultie of flattery.

T. Tapster

T. Tapster. Verely, if you had heard his wordes, and beheilde his gestures, you woulde haue wondered at his impudencye, for beſydes that his ſpeech, which I haue recited vnto you, he rayled and raged at the egregious flatterie vſed among the Gods and in Iupiters court, not ſparinge any ſtate or degree. And he would oft times attribute great commendations vnto Cornelius Agrippa, for his diſplaynge of courtiers in his booke de vanitate ſcienciarum.

Miles Makeſhift. Well, well, gentle Tapſter, let vs now leaue to talke any more of that daw and of his doctrine, and ſupplye the time with more neceſſary matter, wherefore ſithens thou art a publyke reader in the ſcience of adulation, I pray thee reade a lecture of that arte for our inſtruction.

T. Tapſter. I graunt your requeſt, and for the better explication and vnderſtandinge of the matter, you muſt imagin your ſelf to be the Lord, vnto whom I read this lecture.

Miles Makſhift. Be it as thou haſt ſayde, now ſhew forth thy learning to mee thy Lorde and maiſter.

Tom Tapſters lecture.

As flying fame with golden tompe,
hath ſent thy brute abroade:
So bounden duety by deſerts
bids me my minde vnloade.
Thy hauty port, thy heauenly gifts,
thy line of noble race:

Thy passing praise, thy happy state,
makes all men ioy thy case.
As one who for his cuntreys wealth,
by fate was first ordaynd:
Oh happy soyle whose lucky lot
so rare a gem hath gaind.
But whether are our ioyes more great
in hauing such a wight:
Or els our griefe when sisters three,
shall worke their yrefull spight.
And as both heauen & earth are bent
thy honour to procure,
So prudence thine (O noble Lord)
must cause the same endure.
But by thy leaue (O maister mine,)
I see and sigh withal:
That bownty should beare such a sway
as to procure thy fall.
For thou (my lord) with princely pomp
thy table doest maintaine
A friend to all saue to thy selfe,
but how may this remayne.
Thy purs is open to the poore,
their naked lymmes to cloke:
Like lords thy tennants liue at ease
free from all seruil yoke.
If in thy ende thy state decay,
ech man bewailes the case,
Take time, in time, so feareles thou
maist spit in Fortunes face.
And to begin, first cut thy troup,
and traine of seruing men,
Where two or three may serue the turne,
what shouldst thou do with ten:

But ten times ten on you depende
and by your purse maintaind:
Leaue of my Lord, as good as you
that pomp hath now refraynd.
Imploy the Court with dillygence
in presence of the prince;
What profit growes, & fauour springs
though mumbling lobcok wince.
Break vp houskeeping and your troup,
geue pasports to your traine:
In court two wayters and a page
will serue while you remaine.
Againe in Court such cheats do chance
as causeth gaine to grow:
What neede I name the order how
sith you your selfe do know.
If neede require that you appeare
in presence of the king:
When as it shall expected bee,
that you a traine must bring,
Your tenaunts are good hansoms hines,
when badged blew cotes on,
So may you muster lustely
with Simkin, Hob and John.
And he poore swad, wil willingly
on cote bestow the cost:
His best cart horse wil make good shift.
to ride with you in post.
And were not these things better saued,
then prodigally spent
Though you spend all, yet clownish crew,
wyll neuer be content.
And when continuance in the court
do breede desyre of change.

With Haukes & Spaniels then you may
about the countrey range.
Now here, now there, among your frieds
who will you entertaine:
Plaine cuntry houses sumtimes serues,
so that you bring no traine.
Yasparson sumtimes hath in store,
a capon or some such:
Pinch on the parsons side my Lorde,
the whorsons haue to much.
And when you list to lye at ease,
go to some proper towne:
So shall you not be charged oft
to fede Sim Swad the clowne.
Your stable then your own turne serues,
your table may be small,
Few dishes fraight with litel meat,
to fyll the borde with all.
I trow your tenantes wyll prouide,
both capon, pig, and goose:
Beare them in hand their coppis naught
and that the lease is lose.
So shal you haue prouision brought,
to serue you al the yeare:
Nay, nay, let tenants loke to that
for markets now be deare.
And though your noble auncetors
were cleane voide of the skill:
That doth belong to husbandry,
the grædy barne to fill.
Yet shun not you the trade to know,
that yéldeth treble gayne:
Nothing sæmes hard to prudent men,
where gaine requites the paine.

The

The more your knowlede doth excell
the greater is your praise:
Who knowes of land to make the most,
is wisest now a dayes.
When graue and prudent men are set,
at table to their meate:
Their table talke tends to this ende,
of husbandry to treat.
By meanes wheof no toyling hine,
that plowes and tilles the fielde
Can better tell then noble men,
what gaine a plough wil yéelde.
What nede the grasier you beguile,
in hyring of your ground:
When you your selfe may playnly sée
what gaine doth thence redound.
Why should the butcher gaine the hide,
in bying of a béefe:
This knowledg now in noble men
doth cause the farmers griefe.
Learne, learne (my Lorde) of landlords
to let things to the best: (now
Tis well when tenants crouch & créepe,
to fill the landlords chest.
Your shepeheard is a subtil knaue,
and bréeds himselfe a stock:
By keping many sheepe of his
among your lordships flock.
Also you haue the patronadge
and gift of goodly tithes:
With faire glebe lands in haruest time,
that tries the mowers sithes.
Which to bestow on prating priestes,
for telling of a tale:

Is madnes mære, but rather you
may set them out to sale.
Sir Simon is a lusty lad
and hath good stoze of golde,
But set a pzice and doubt you not
the mony is sone tolde.
And if he think it very much,
to geue so large a fine:
Then may you chose a simple sot
who easely will incline,
To be your dzudge at all assaies
and feede among the swine.
Who will be glad with pozcion small
although the fruits be much,
Pooze men with potadge are wel pleasd,
such felowes wyll not grutch.
What though he be no pzeacher sir,
haue you no care foz that:
Ye hath a pzety skill to dig
and delue a garden plat.
These pzecepts if your lozdship mark,
and put the same in vze:
Then Fozcune shal be at your beck
and stoup vnto your lure.
Loe thus (my Lozde) I make an ende
and wish you happy dates,
To bath in blisse, to swim in ioy,
to win immoztall pzaise.

Miles Makshift. O egregious scoolmaster worthy of immoztall pzaise, whose excellent cunning ioyned with singular eloquence meri- equallytie with Virgill, and Homor, verely

maister

where [illegible]

I wyll shew you what I haue noted in the vn-
course of this lecture. First that this felow is to
be reputed for a maister or captaine parasite,
which kinde of people are the peruertors of ver-
teouse affections, and corrupters of noble na-
ture, as by his detestable perswacions may ap-
pere. But let vs se how these vngracious grafs

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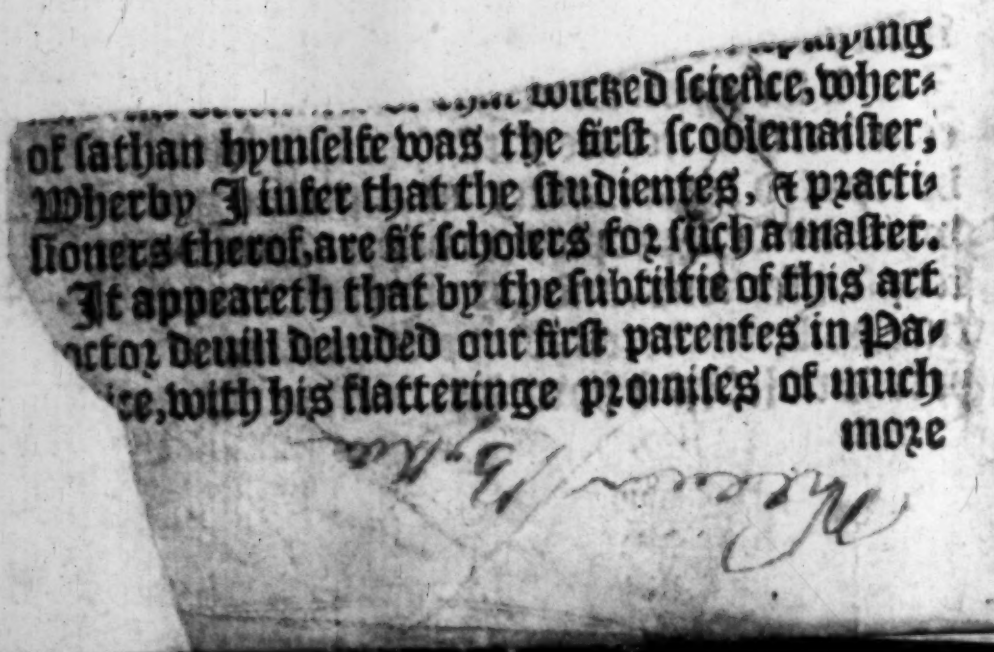

[illegible] ...ying
[illegible] wicked science, wher-
of sathan hymselfe was the first scoolemaister,
Wherby I infer that the studientes, & practi-
sioners therof, are fit scholers for such a master.
It appeareth that by the subtiltie of this art
[illegible]ctor deuill deluded our first parentes in Pa-
[illegible]ce, with his flatteringe promises of much
more